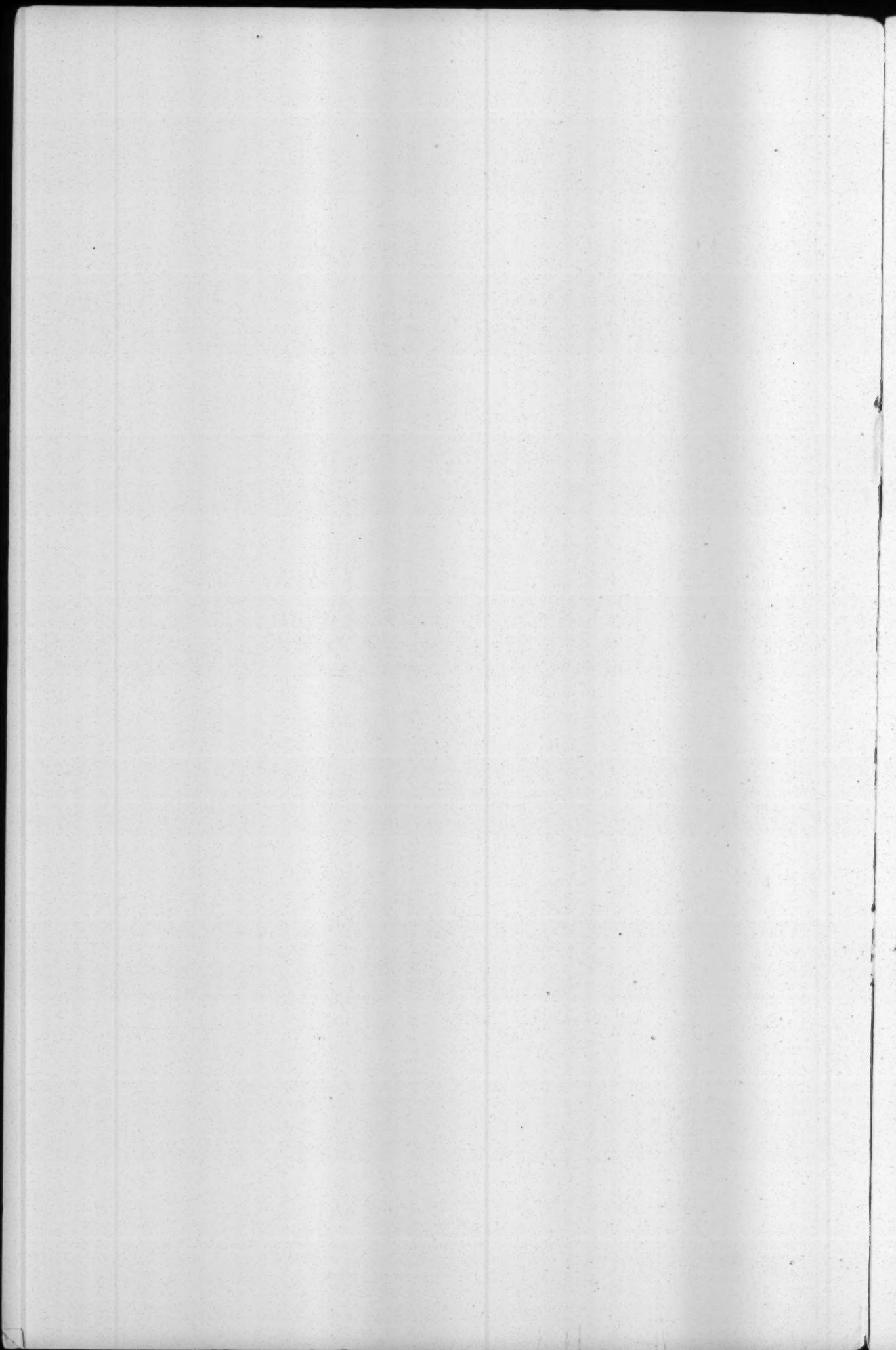


THE
CINCINNATI JOURNAL
OF CEREMONIAL MAGICK





THE
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OF
CEREMONIAL MAGICK

Volume 1 - Issue 4



**Conquering Child Publishing Co.
Cincinnati, Ohio**

Published by
Conquering Child Publishing Co.
P.O. Box 1343
Cincinnati, Ohio 45201

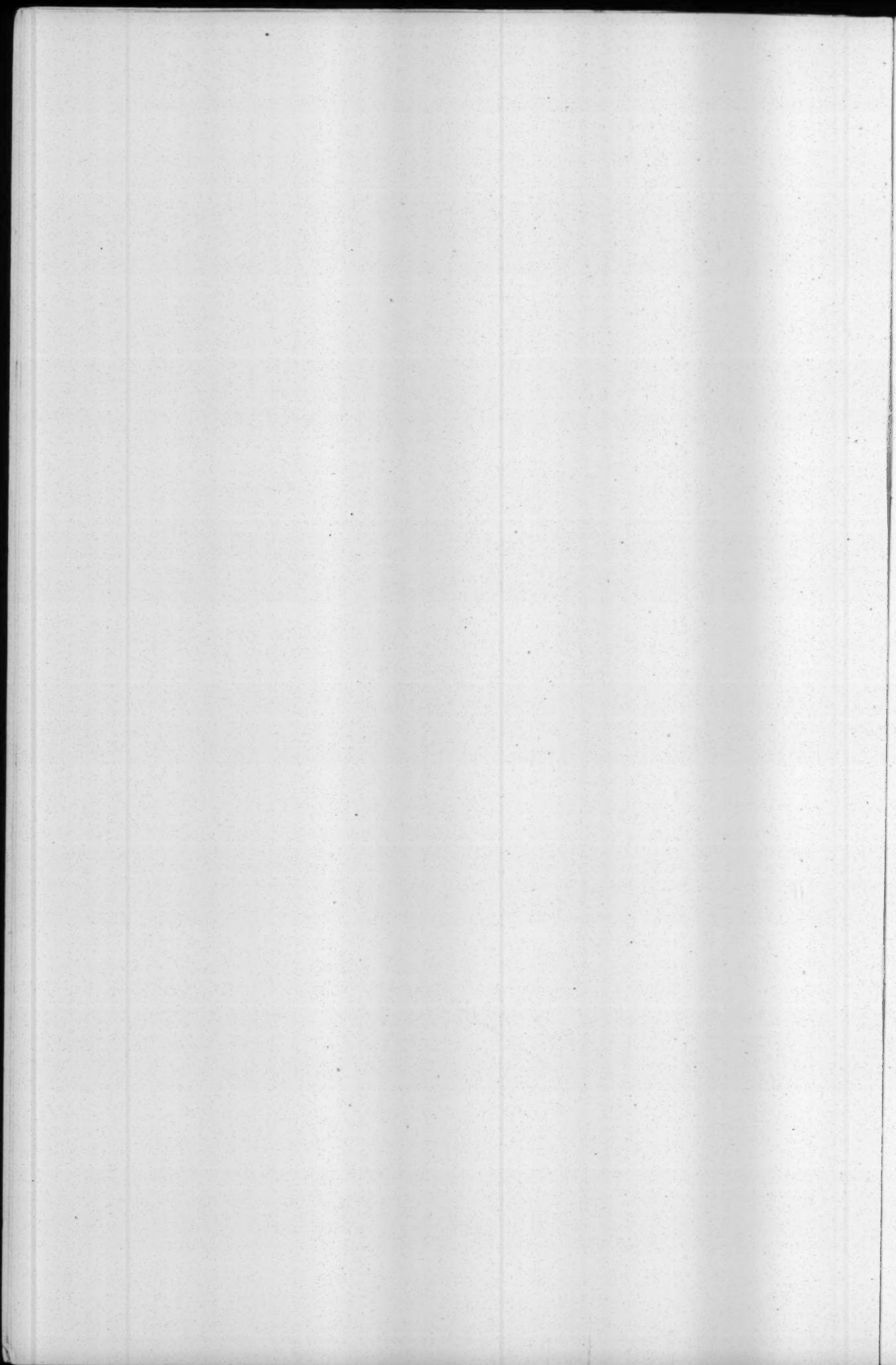
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Printed in U.S.A.
1979 e.v.

Do what thou wilt
shall be the whole
of the Law.
Love is the law,
love under will.





STAFF

S.M.Ch.H. 353

content

L aus F 555

correspondent

Samekh 277

form

ANDAHADNA 124

co-ordinator

ORIGIN AND PURPOSE: *The Cincinnati Journal of Ceremonial Magick* is published by the Cincinnati Chapter of the Crowned and Conquering Child; Bate Cabal, a consort of Thelemic magickians (female and male) working toward the individual and collective establishment of the Aeon of Horus. It is felt by certain brothers and sisters of Bate Cabal that the Child can be served by the establishment of a common forum for all magickians, pagans, wiccans, and other practitioners of the Sacred Art. Thus the *Journal*.

FREQUENCY OF PUBLICATION: Published yearly between Winter Solstice (December 22) and Brigantia (February 1).

SUBMISSIONS: The *Journal* is always looking for new occult material suitable for publication. We cannot accept responsibility for submitted material. If you wish your material to be returned, please enclose a self-addressed stamped envelope. If at all possible, all material should be typed and double-spaced. Failing this, material should be legibly written. Material that is accompanied by photographs, drawings, etc., is given particular consideration. Preferred graphics depict recognizable ritual, the implements of ritual and/or godforms, familiars, astral entities, etc.

RECOMPENSE: The *Journal* is not able to provide financial renumeration for material published. The *Journal* does furnish copyright protection through publication, a copy of the issue in which the material appears, and 1/3 page in the 'Resource' section is made available to the contributor.

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FOCUS: *Journal #5 - Alchemy*. Contributions not dealing with alchemy will, of course, be given careful consideration. 'Focus' refers to the general thrust of the *Journal*. We will attempt to print a diversity of material in each issue.

LINES: The *Journal* will publish terse passages possessed of particular strength. Submissions of 1 to 6 lines (approximately) are considered for this section.

RESOURCE SECTION: Material to be included in this section should relate to ritual, ceremony, celebration, etc., or the attunement of consciousness necessary for participation in such workings.

EXCHANGE POLICY: The exchange of publications and advertisements is welcomed by the *Journal*. All books and/or publications received, except those on an ad exchange basis, will be reviewed or given comprehensive listing in 'Publications Received' section.

ILLUSTRATIONS

Sam Adkins

pages 17, 49, 50

Soror Rana 915

page 33

Allen Holub

page 31

Rick Karpinski©

pages 39, 40, 44

PHOTOS

(3.14159x4)

pages 51 thru 62

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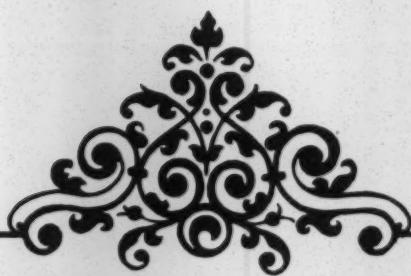
Special thanks to

Rick Karpinski©

for cover illustration

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EDITORIAL

THE 80's - A WORD

*Pride in strife
Our wills way to make.
That which is done
Is the doer*

*Seasons of flame
Accept now your Name
Through Kronos
In times' twisted sewer*

*A Child do we make
This decade to take.*

Existence is continuous. Time and its attendant divisions are of human invention. The 80's are of our own invention. If we create freely, and accept the products of our efforts without reservation we will ride the crest of the coming decade. If we fail to accept the embrace of our own creation, we will surely feel its teeth.

The power of the hidden community will be felt! The time of the warrior priest/ess is at hand. Our spells must ring in the seemingly deaf ear of Chaos. The call is to action. We are the force that turns the wheel of Tao.

The basic formula is a simple one of reafication of power through belief in same. This belief will find fertile ground; the seed once sown will grow into a tree of diamondlike knowledge. The old solutions are no longer workable. The reflection of this is all around us. On the exoteric, the planet is no longer able to utilize the decayed body of Osiris to generate sufficient energy to meet its needs. Ancient orders vie with newly formed consortiums in an effort to exercise and express this climate of change. The feather long held in suspension falls upon the scale of truth. Success sits in judgment.

SELLING OCCULT SEX

There has been a tendency in the past year for publications aimed at the hidden community to emphasize material of a sexual nature. The

powers generated and supported by the sexual urge are of great use in magick but they are by no means the only primal forces open to practical utilization. *Gnostica*, a magazine dealing with the occult, stands as a prime example of a publication that seems to be using sexual content to sell issues. A recent letter received by the *Journal* refers to *Gnostica* as being intent upon becoming the "new american *Playboy*" (*Playboy* being a soft-core sexual magazine of fairly strict heterosexual leanings).

Samuel Weiser, Inc., an american distributor of occult literature, is currently heavily involved with *Sexual Secrets: The Alchemy of Ecstasy*. This new release distributed by Weiser has received a first printing of over 50,000 copies. United Kingdom rights have been sold for advances and guarantees in excess of \$100,000.00. The book contains 384 pages with 610 illustrations. Sex has been used to sell everything from anchovies to toothpaste. Now this type of content seems to saturate the occult market.

The use of sex to sell mystical publications is all well and good. The danger lies in a general overemphasis of sex and its place in magick. There are other archetypal forces of great power. For instance, hunger and the act of eating have been largely ignored. Hunger, as a force, may be seen as predating sex and the potency of hunger is hard to deny. The lust to drive a ritual can be evoked by the sight of a well turned round of beef (pun noted though not intended) as well as by a human male or female.

The magickian is often represented as a juggler. Following this line of conjecture, the more drives that are brought into dynamic balance, the stronger the power generated. If sex is a potent instrument in ritual, then sex combined with hunger could increase raised power immeasurably. Herewith follows a suggestion as to ritual form for workings utilizing the double current of hunger and sex. Let there be laid upon the altar well worn copies of *Sexual Secrets* and *Gormand Quarterly*. Let the practitioner approach the altar with an engorged clitoris and/or erect penis while firmly holding a stiff fork. In this manner will the forces of hunger and sex be balanced.

MAGICKAL ARTS

The present issue of the *Journal* is dedicated to the magickal arts. The products of a number of magickian/artists are represented. A major criticism of the *Journal* has centered upon the intellectual/symbolic complexity of the articles presented. In short, the Ape of Thoth has been accused of wielding the stylus.

In response to this criticism, the more emotional appeal of the artist has been invoked. What the *Journal* seeks is a dynamic balance between intellectual and emotional content. Any and all comment on this issue will be accorded very careful consideration. The *Journal* is your forum. Your criticism alone keeps our foundation from rotting.

A FORUM OPEN TO ALL

The *Journal* is a magickal working entering into its fourth year of existence. One thing that we have learnt during this period is that everyone who submits material to the *Journal* has something of importance to say to the hidden community. Therefore, an experiment will be conducted in the next issue of the *Journal*. Everyone who expresses the will to join in the working by submitting material to the *Journal* will be in some way included. Everyone who desires to share their creativity, their insights, etc., will be given the opportunity to do so.

This does not mean that the *Journal* will print anything. In the four years of our existence, we have created a circle occupying a particular segment of the universe. Material that is not congruent with the space which we occupy will not be printed. What this does mean is that the staff of the *Journal* will enter into an extended correspondence with all contributors whose work is not initially accepted if the contributor so desires. The end result of the correspondence will be the inclusion of some congruent facet of the contributors efforts in the *Journal*.

This policy will also have the effect of dampening any pride associated with having material printed in the *Journal*. If there is no rejection, there can be no particular honor in acceptance. It is hoped that this move on our part will further the perception that the purpose for contributing is a desire to communicate with sisters and brothers rather than an exercise in ego enhancement.

We have become fond of saying that the *Journal* is a forum open to all. The time has come for us to bring the *Journal* more into line with our words.

COMMUNITY CURRENTS

Noted past and continuing topics of discussion and action gleaned from *Journal* correspondence and publications received. The *Journal* invites contribution to, and comment upon, this section of the editorial.

Hidden Community: There has been much discussion concerning the need for a more precise definition of magickal terms. The *Journal* proposes that the group of terms used by the more general community to describe us be taken under careful scrutiny. Experience has shown that the popular press most often refers to us as members of the "occult community". It is proposed that an effort be made to change the terms used to "hidden community". The word "hidden" is simpler, more easily understood, is in line with the common definition of "occult" and avoids preset emotional connotations. "Hidden" can be used to signify that the community as a whole is ever becoming therefore its extent is never fully known. If we of the community describe ourselves in this manner, the general public will, in time, follow our lead.

You Are What You Eat: Magickal Diets. Different ways in which the magickian utilizes positive and negative forces in constructing

and maintaining the magickal personality.

Arguments noted: 1) The magickian feeds upon those forces s/he perceives as positive and falls prey to those perceived as negative. 2) The magickian transforms perceived negative forces to positive and in so doing feeds upon the power created. S/he falls prey to the complacencies inherent in forces initially perceived as positive. 3) The magickian consumes all and is in turn devoured by all.

Wiccans and Thelemites: A blending of these two systems is being observed. Some Thelemites seem to find in the Wiccan way a tradition and a group emphasis they see as lacking in Thelema. While obversely, some Wiccans seem to find an emphasis on the individual practitioner in Thelema that is not easily perceived in Wicca.



BATE CABAL MANIFEST

YOD— Do what thou wilt shall be the whole of the Law.

HE— Love is the law, love under will.

VAV— All grades, offices, and attainments are accepted by the Cabal. Every reality is authentic in terms of the specific system that generates it. If the grade, office or attainment is of a general nature, it will be recognized as such by those individuals that come into contact with the space governed by it.

Let success be your proof. There is no Law beyond do what thou wilt.

HE—

?

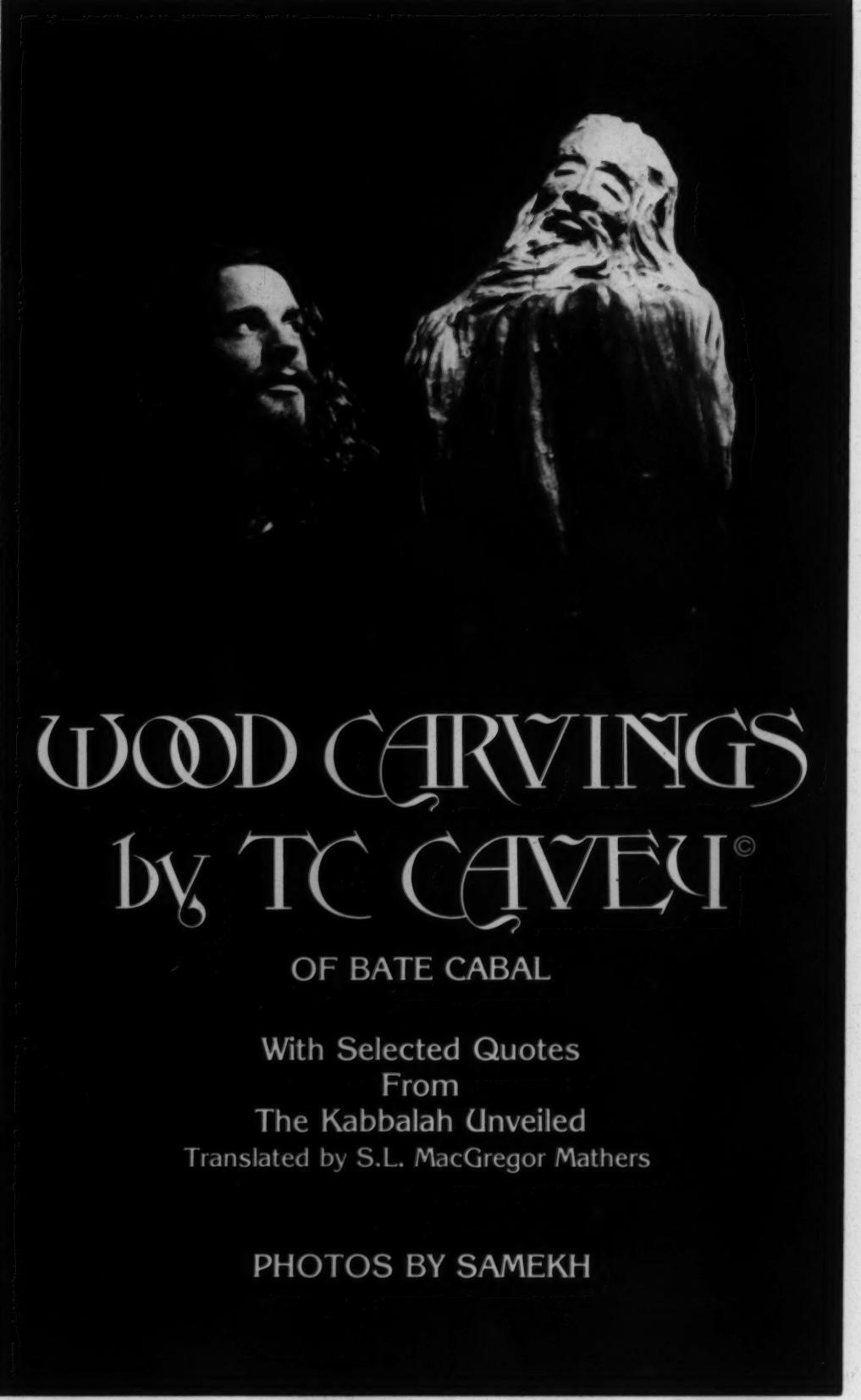
the final 'HE'

who is to say

if this be concealed

surely All is revealed

Every man and every woman is a star



A black and white photograph showing a man with a beard and dark hair looking towards the right. He is positioned behind a large, weathered wooden sculpture of a head or face, which has deep, expressive features and a textured surface. The lighting is dramatic, casting deep shadows and highlighting the contours of both the man's face and the sculpture.

WOOD CARVINGS
by TC CAVEU[®]
OF BATE CABAL

With Selected Quotes
From
The Kabbalah Unveiled
Translated by S.L. MacGregor Mathers

PHOTOS BY SAMEKH

THE BOOK OF CONCEALED MYSTERY



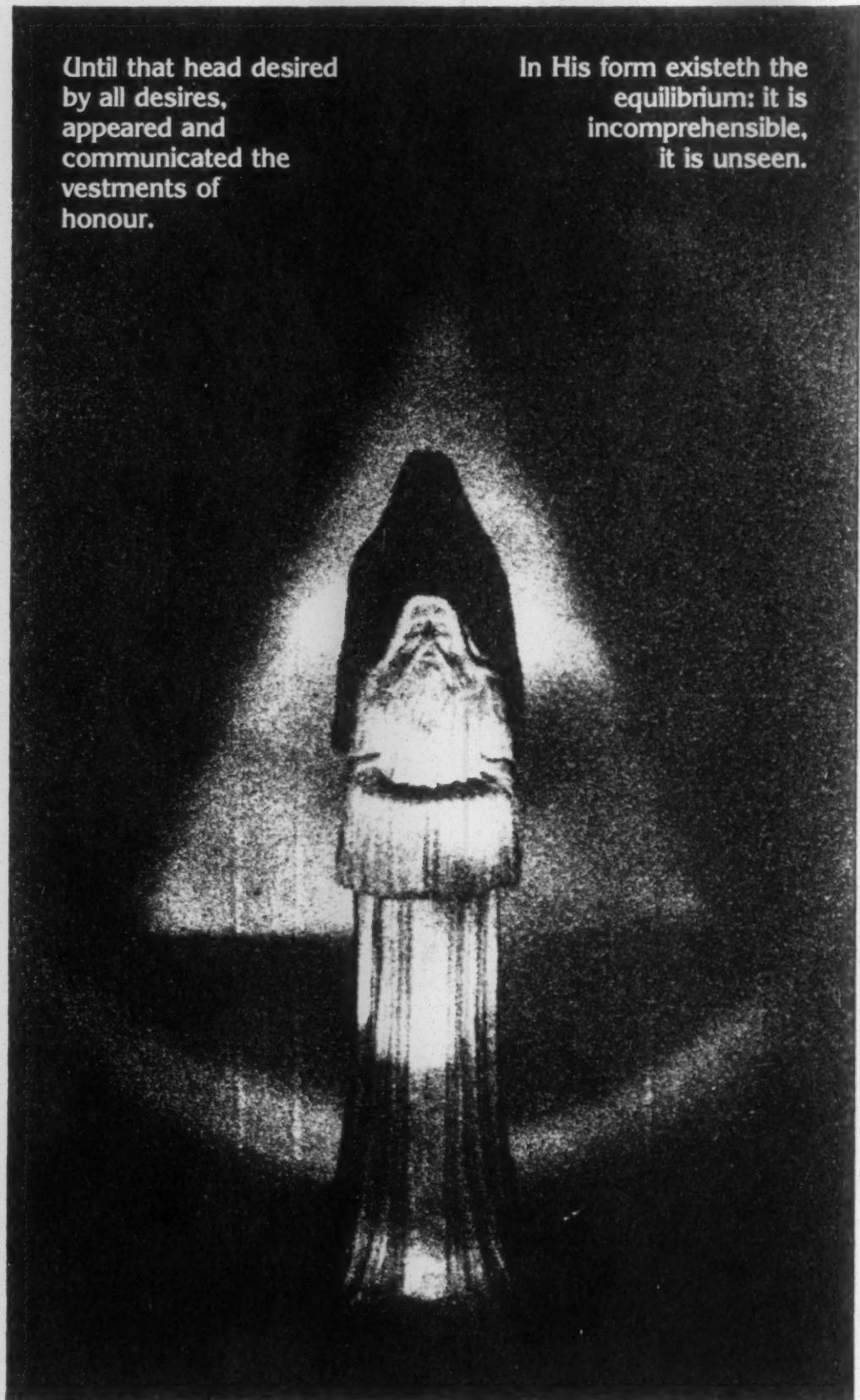
Tradition -
"The Book of
Concealed
Mystery"
is the book of
the equilibrium
of balance.

Tradition -
For before
there was
equilibrium,
countenance
beheld not
countenance.

And the kings of ancient times
were dead, and their crowns
were found no more;
and the earth
was desolate.

Until that head desired
by all desires,
appeared and
communicated the
vestments of
honour.

In His form existeth the
equilibrium: it is
incomprehensible,
it is unseen.



THE GREATER HOLY ASSEMBLY

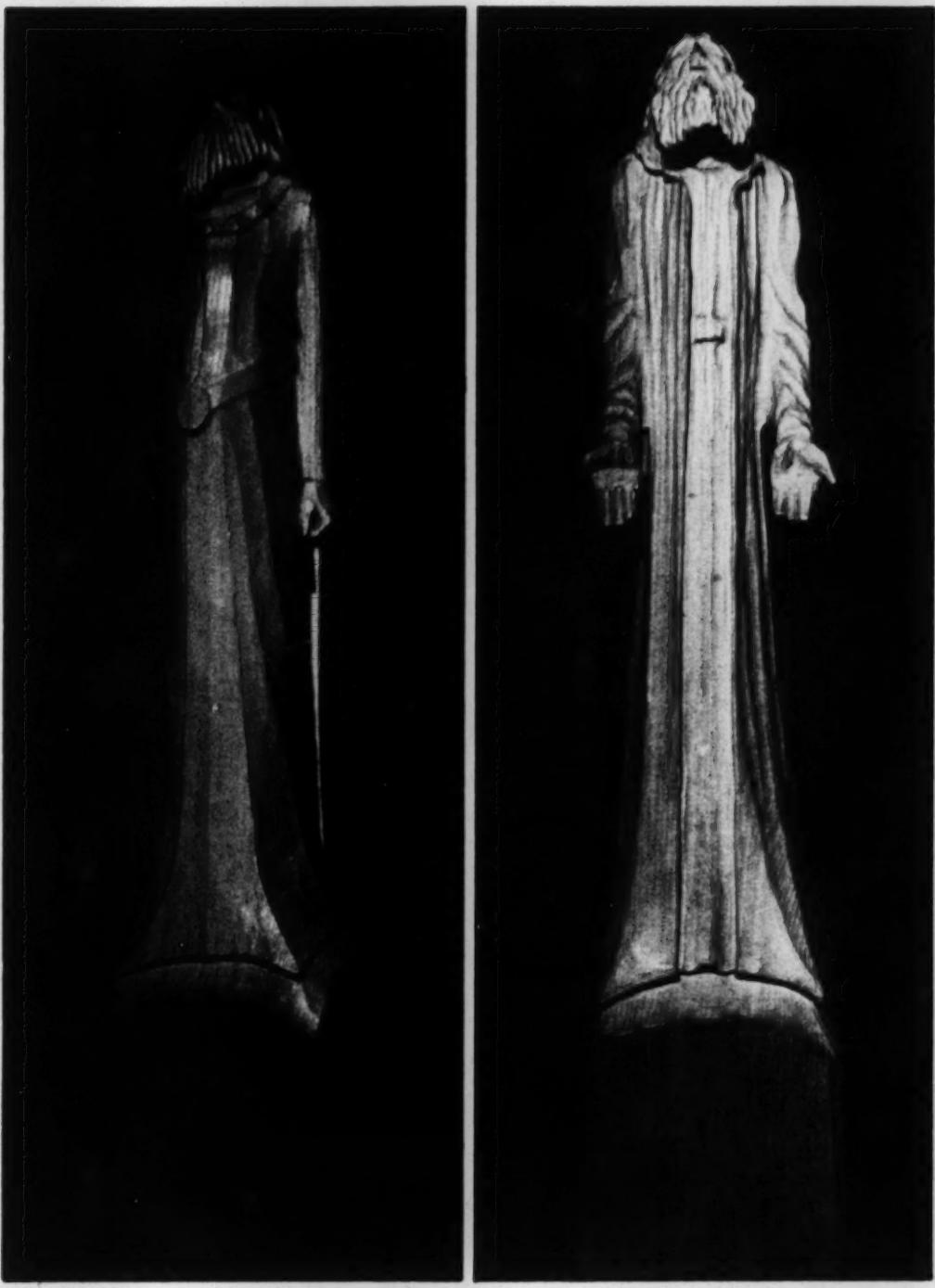


Woe!
If I shall
reveal it!

Woe!
If I shall not
reveal it!



We are the type of all things
(that is, "we represent the three columns
of the Sephiroth;")
"thus far are the columns established."



"In wrath remember mercy."
He looketh to that
supernal benignity wherein
mercies are excited over
all; (those mercies) who
desire compassion, and to
whom mercy is owing.

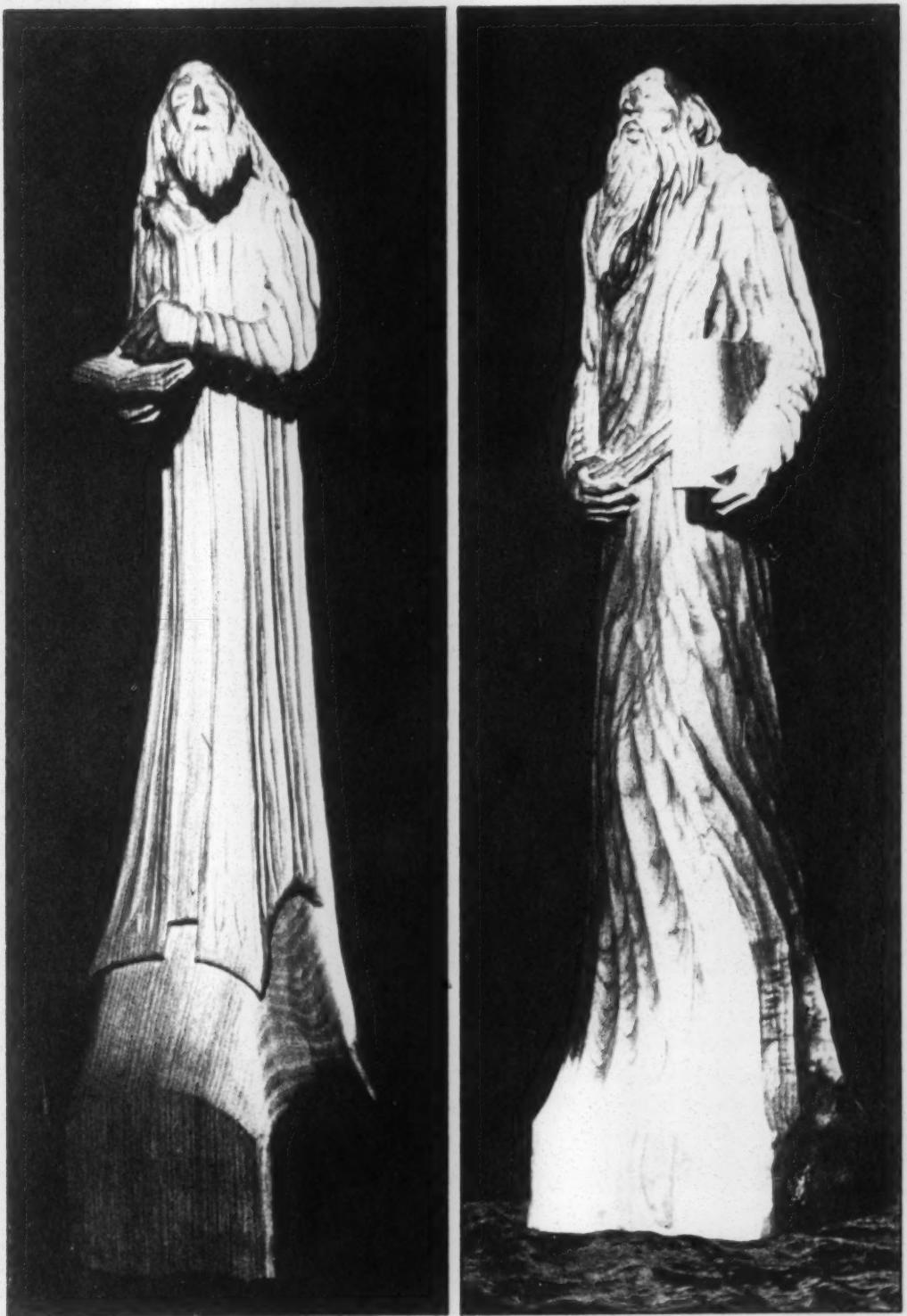
We have learned, Rabbi Schimeon said: "I call to witness the heavens which are above me, towards all those who stand around, that great joy ariseth in all the worlds because of these words.

THE LESSER HOLY ASSEMBLY



And he said: "Let those Companions
who were in the former Conclave*
assemble here."

*that is, who had formed part of the
Greater Holy Assembly.



"But this is my arrangement of you;
let Rabbi Abba write, and let Rabbi Eleazar
my son speak openly; but let the
rest of the Companions in silence
meditate in their heart."

And She (the Bride) adhereth unto
the side of the Male; wherefore
also She is called, Cant.v.ii.,
"My dove, my perfect one."

Until She is seperated from His
side, and cometh unto Him so that
She may be conjoined with Him,
face to face.

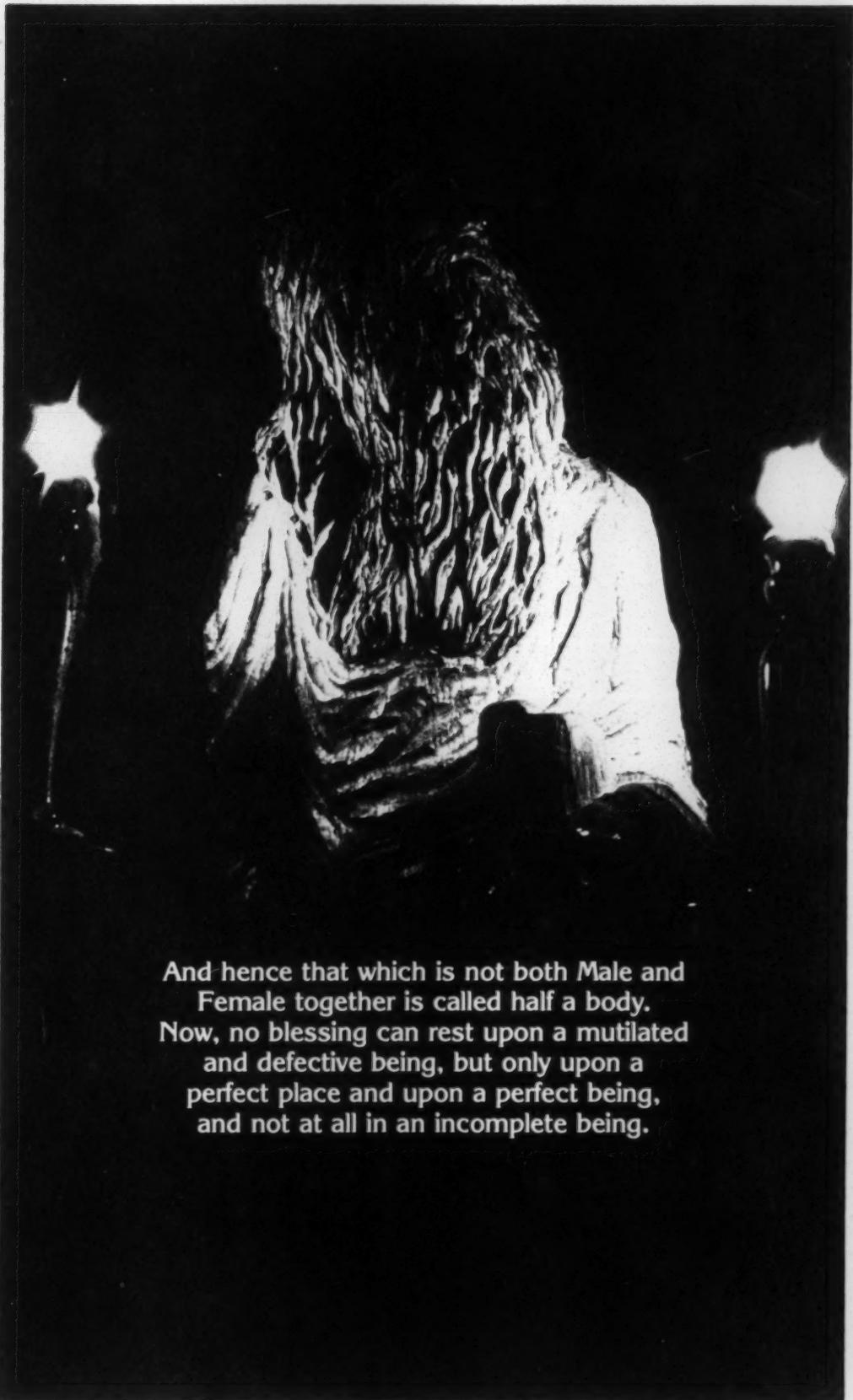
And when They are conjoined
together, they appear to be only
one body.



Hence we learn that the
Masculine, taken alone,
appeareth to be only
half the body,

so that all the mercies
are half; and thus
also is it with
the Feminine.





And hence that which is not both Male and
Female together is called half a body.
Now, no blessing can rest upon a mutilated
and defective being, but only upon a
perfect place and upon a perfect being,
and not at all in an incomplete being.



SYNTHETIC SPIRITS



The purpose of this article is to describe the development and use of synthetic spirits.

The traditional spirits, those of the Lesser Key, for example, have a limited use in the current Aeon, based as they are on old Aeon formulas. Based on this, the writer undertook to create a spirit using Cabalistic techniques. The result of these experiments was the development of the following system. It is not unique and may not be valid for all.

The procedure is based on reversing the process of Cabalistic analysis. Instead of beginning with an entity, learning its name, and calculating its number, it begins with the number and generates the entity. Solve et Coagula.

The first step, therefore, is to select the number of the name of the spirit to be evoked. Sepher Sephiroth may be a very useful reference on this point. The number describes the primary, the most basic nature of the spirit. It may be an activity or an attribute, whichever is desired.

The second step is to choose the letters. Their sum is the basic number. These letters define the more specific properties of the spirit. For example, if Mercury is desired, the letter Beth should be used, as one of its attributes is Mercury. A further refinement comes in the ordering of the letters. The letters may be seen as modifying one another, and combinations can be used to create new attributes. It should be noted, however, that the result should at least be pronounceable.

The third step is to develop a sigil for the spirit. In this step, symbols are used as letters were in the second step. Fire may be expressed by several symbols, depending upon the type of fire desired. As before, pronounceability was a limitation, here balance must be considered (note that the sigil may have two sides).

The fourth step is the development of the ritual of evocation. Again there is a choice of symbols which may modify the spirit. What is appropriate and what is not is up to the artistic method of the individual

operator.

The fifth and final step is the actual evocation and the record. Records should be kept in great detail. Thus, old mistakes are not repeated and lessons learned are not lost. New avenues of research are also opened.

As an example of the use of the method, the following is a record of a working done during October, 1976 e.v., in the Federal Republic of Germany.

The purpose of the experiment is to evoke a spirit and entrap it in a glass bottle. A solar spirit was chosen as being readily attractable and most easily managed.

Step 1: Using Sepher Sephiroth, a number was found which had meanings harmonious with the desired nature of the spirit. The number, 646, is the number of ELOHIM, the God-name of Tiphereth, the Sun. Also, the two sixes balanced by Chesed, four, gave the number an inherent balance.

Step 2: To enhance the solar aspects of the name, the letter Resh was chosen as its central letter. The other letters would balance around it. Pe and Daleth, Mars and Venus, are relatively opposite energies, and would be placed one on either side of the Resh. Mem-Water, and Shin-Fire, are also opposites and by their balance reinforce the Sun. To further emphasize the stability and balancing of the Resh, Pe and Mem are placed together, as are Daleth and Shin. Vowels are used symmetrically to add energy and complete the number, and also to render the resulting name pronounceable.

P A M O R O Sh A D

Step 3: For this working, two sigils were used to confine the spirit. The first sigil was a lineal figure similar in style to those used in the Lesser Key. This sigil was inscribed on the brown wax stopper of the vessel with the dagger. The second sigil used was constructed of colored wax employing colors which correspond to the letters of the name. This sigil was formed in the bottom of the vessel. The sigils' placement left the spirit trapped between them.

Step 4: The ritual was developed along Egyptian lines, using Egyptian Godforms and writing style and quotes from the Papyrus of Ani. The God RA was invoked, the operator assumed his identity, and proceeded to call up the spirit. Myrrh, Dragon's Blood, Sandalwood, and Olibanum were the chosen incenses.

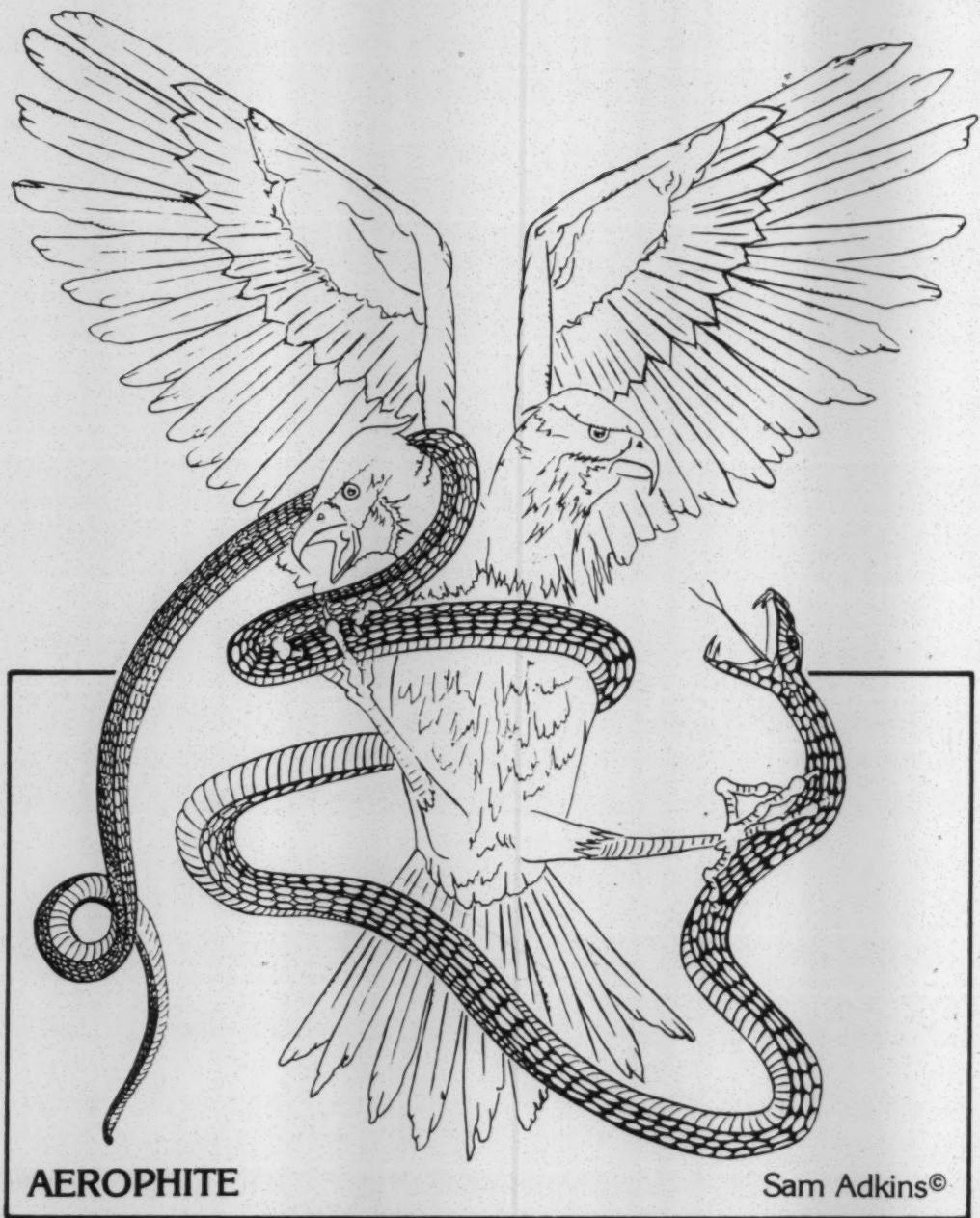
Gold, black, white, scarlet, green, dark blue and sky blue candles were used, as were several Tarot Cards. The primary weapons were the Wand and Cup.

Step 5: The working proceeded well, lasting about 45 minutes (opening to closing). The sealed bottle had a high solar charge and seemed warm to the touch.

As a result of the lessons learned, impromptu rituals have been tried and have proven quite successful. Also, the abundance and complex arrangement of symbols has been greatly simplified with no loss in efficiency.

Such was the PAMOROShAD working. Spirits 'made to order', tailored for a specific job. Familiars made for the express purpose of being familiars. The method is not yet perfected, the experiments continue.

L aus F 55°





To the Beloved upon Consummation

Your Name is lolling parched swollen tongue dryness
burning the air to feed winged scorpions flight tense reciprocity.

Your Word rings hollow bell tolls through abyssinian caverns.
Eyeless fish alone may sound your depths.
It is here I lay over ripe awaiting their blind kiss.

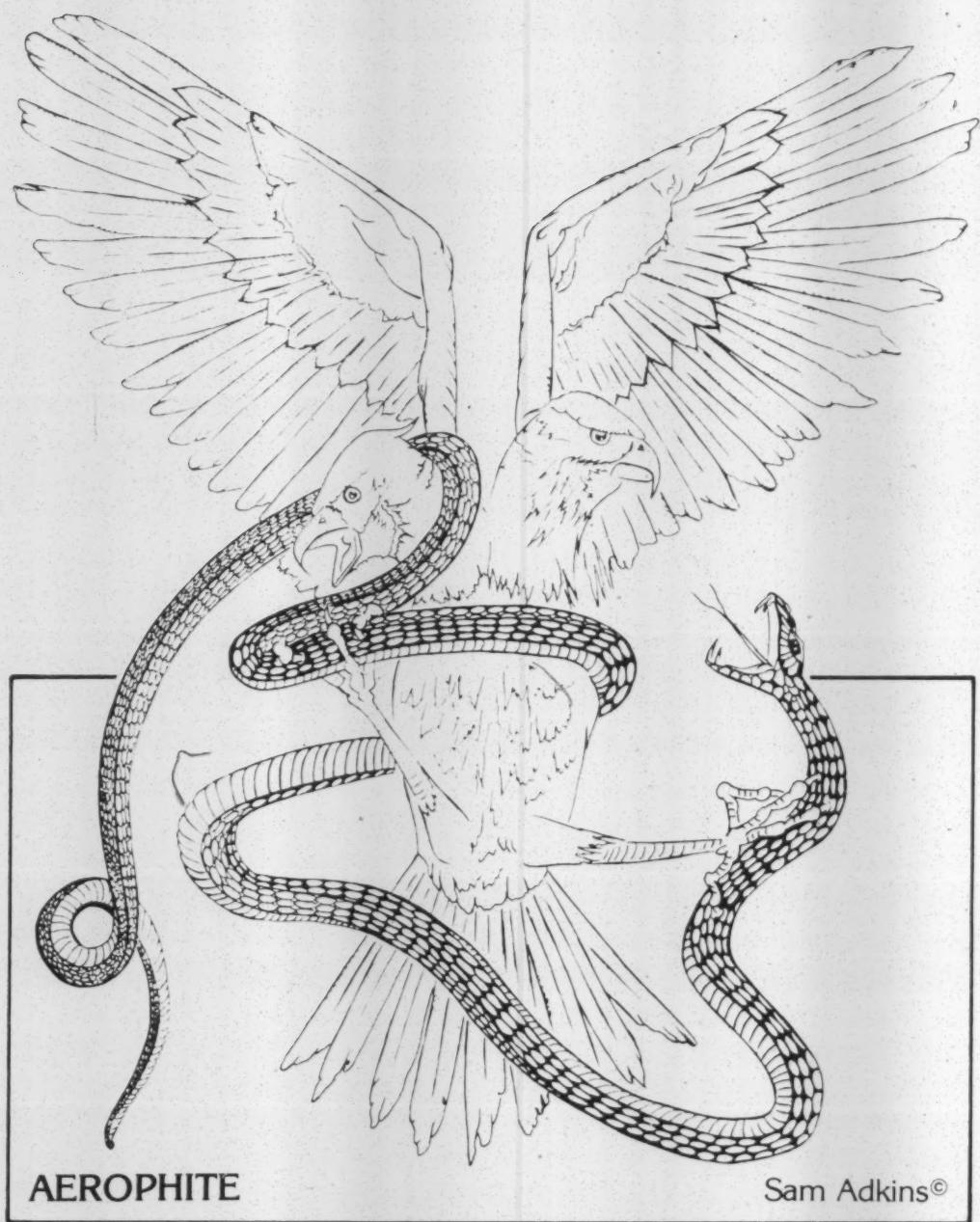
Master I cum
to be taken in the darkness of your soul.

S.M.Ch.H. 353

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L aus F 555°





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Your Name is lolling parched swollen tongue dryness
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Eyeless fish alone may sound your depths.
It is here I lay over ripe awaiting their blind kiss.

Master I cum
to be taken in the darkness of your soul.

S.M.Ch.H. 353

MAGICK

EQUALIZING YOUR OPPORTUNITIES

Soror Isis V.B. ©



have hesitated in writing my thoughts on this topic, but the questions discussed here are so often asked that I decided to answer in print. I do this as a possible line of communication to those still puzzled with sex roles in Magick.

This piece may arouse your indignation, stir further questions you feel you "must" seek answers for, cause you to doubt your secure position, make you infuriated at this writer. Well—stop reading now if you are a slave to unalterable emotions. (But, continue if you revel in the joy of **all** feelings and can enjoy challenging your own womb of constancy or perseveration). No one ~~asked~~ you to become a magician. You chose!

Many men and women alike tell me that they are put-off by the chains of stereotyped sex roles in magick. Chains? Well—"The slaves shall serve." Free yourselves! No one else can. He/she who frees you is still the same one who made the decision to see you as captive. Until you assume responsibility for your own state, (not your mother, father, teacher, society, culture, race, sex, prior religious creed, poverty, wealth, physical location, I.Q., education, ex-spouse, children, lovers, law enforcement officials, federal government, big business, internal revenue, psychiatrist, or childhood molester) you are doomed to be drowned in the inertia of your own complacency concerning change.

A lady recently wrote that she had joined an order with terminology that confused her. In this magical order she was told that she could become a priestess but never a magician. I am hoping this is a question of semantics and not of belief system. The magician has always been represented as an androgynous figure consisting of both the active and passive principals. If one wants to assign physical roles of male and female to these principals, then the magician would become the true hermaphrodite (certainly not just one sex). Polarities are not opposites, but merely define position with respect to each other.

It is true that the complementary polarity of two people within a circle

(being opposite sexual inclinations at the time) can have a definite positive effect on the magick being worked. Anyone who has ever had success with this type of work knows, however, that there comes a time in the ritual's blending when the two merge into that androgynous world of the magician where ones physical sex is again insignificant to the higher levels of operation.

I see therefore the term magician as applying to "one who does magick". If you can "do" magick, you're a magician. If you can not, you're not a magician. Doing is doing—thinking is thinking.

Many women feel that they are facing a special problem in becoming magicians. They seem to take one of two roads, either "closet" magician or "feminist" magician. Either role can be successful, but all too often they both lead to feelings of "persecuted" magician. I have seen groups of ladies so intent on their feminist ideal that they have adopted all the tricks they feel males have perpetrated upon them and have locked themselves into the same mazes. No men are allowed into their groups, a creator figure could only be a woman, and all women are trapped into slave bonds they must overcome as a class in society. If your magick is second to feminism or anything else, how powerful can it be? How powerful is something that takes second place in your life?

I once spoke in a seminar where a "magician" said, "Wouldn't it be great if one night all women, around the world, had the same dream and saw the chains of slavery they are bound with". My reply was, "Wouldn't it be great if one night all women, around the world, had the same dream and could see just how free they really are." For the magician, the only chains are those which are self-imposed. When human struggle is portrayed in the tarot as the devil, it often shows two people bound by chains. But, have you noticed that the chains are completely loose? They each, individually, can remove their chains at any time they choose. You choose to put them on by recognizing "other people's" limits and applying them to yourself. You can just as easily remove those limits and be free from your chains. But then who would you have to blame when things go wrong? Dare to be responsible!

Everyone is aware of inequalities in our cultural system, but what about the ones in yourself? Are you freeing yourself or chaining yourself to a belief system you're no longer comfortable with? How do your symbols really feel—to you? Are they cozy or confining, warm or worn out, yours or some prolific writer's?

Are you looking within yourself for the answers or to some individual or group you wish to beg your way into learning from? There is great power in numbers, it's true. The most powerful number is "one" and its logical progression is to zero. In finding out how to completely destroy and recreate yourself and your beliefs, you will gain **all** in the flash of a laugh. (Save your body, however, good ones are hard to come by. Bodily suicide is the method of the insane, not the magician.)

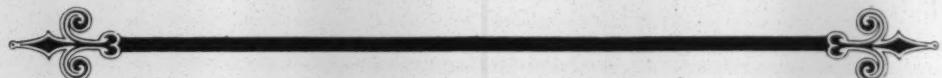
All beliefs are true beliefs. The form in itself is unimportant. Form, but a shell, must combine with Force, the true Will, for creation to take

place. A name is merely form. Don't be caught on ~~any~~ title, even magician. You know who and what you are. You've always known, just remember. AHA!

If you are now in a group where men are stereotyped into roles they are uncomfortable with or women are limited to certain duties, then perhaps you need to have a talk with yourself. Some groups function quite well under this system and are happy in their roles. It is their belief and it is true. With them I have nothing but joy. But, what about those who disagree with male/female roles? Are you doomed to practice alone? Of course not! There are many other groups with different beliefs which were started by magicians with opinions just like yours. But, if it's only group social interaction you seek—go join a club. If it's magick you seek, free yourself from those self-imposed bonds. Stop thinking about it, do it.

Now, you say, "Well, Soror, that's all well and good philosophy, but what can I do today or tomorrow on a practical level. Give me some suggestions." My first suggestion is to quit being lazy and a.) Ask the right person—yourself, b.) Believe the answers and c.) Complete the job. Take all the roads. Experience all of life's paths. Find joy in sorrow, loneliness, and hurt the same as you do enjoyment, sharing, and pleasure. Make all things equal in importance and thereby be free of them. (Equalize your opportunities?) Be the master of your feelings. Create them, accept responsibility for your creation, destroy them at will, and recreate. Many did fall for the old myth that women are more overcome by their feelings than men, but I'm sure that belief has never been true of you—right? It doesn't have to be true for anyone but those who believe it. (All beliefs are true beliefs—remember—but only for those who believe them.) Are you overcome by your feelings? Of course not, you create them!

Enjoy your magick. Laugh at it as well as cry with it. If it isn't fun, what good is it? Do it alone. Do it in a group. Find the way to do nothing else. Frater, soror, "do" your magick!



Lines

Death, your eagle slides across the reddish
Sinking sun, feeds the serpent to the young
-Joerg Kaulich ©

Fantasy shattered like
Fine wine crystal.
The cold and drenching realities
Stinging flesh.

-Lori Springfield ©

The Witch of Sliev Whallian

By Virginia Stumbough ©

"Harroose, harroose!" wailed Sliev Whallian
The wise witch woman who sold fair wind.
They'd brought her a basin from Holy Well
And begged their fortune 'ere setting sail,
But the water trembled; her face grew pale, -

"You'll weep at the tale that I must tell:
"I'm seeing the wild waves fanned to foam,
"And never again will the fleet see home.
"I'm seeing the surge 'round Chicken Rock,
"And a death's head plain in the seagull flock;
"The breakers red by Bradda Head
"Where corpses sag among the spars
"With nary a ship beneath the stars."

Gerry growled, "What bleb!" and the herring fleet
Hoisted sail while the wind was sweet.
When the sun was set and the shadows black
They cast their nets, then pulled them back -
Full fair and fat with fish they piled
The hold, but the wind roared wild,
The weathered wind swelled the waves up high,
'Till the harried men knew that they must die.

"She raised the storm with her geseag,"
The home folk wept, and seized Whallian
And dragged her down to the deepest bog,
Where grass won't grow, from now to then.
On Midsummer Eve, or so some say,
Her screams are heard on the witch's way;
"Harroose, harroose!" wails Sliev Whallian,
While women weep for drowned men.

(Siev Whallian - pronounced Sloo Ellén)
(geseag - means "charm")

This is the story behind the naming of the mountain Sliev Whallian, on the Isle of Man, from which a witch was tossed after foretelling the loss of a herring fleet from Peel, on Midsummer Eve.

AN ACT OF
NECROMANCY



By E.J.F. LEE

The graveyard lights, an eerie
glow
That floats o'er the stones to
show,
The robe'ed figures as they glide
Towards a tombstone laid aside.

With bell and book plus sword
and wand
They move as one, bound by the
bond.
Each signed and sworn to voice
the plea,
The ritual chant, necromancy.

Around the grave, and at the head
the leading figure hailed the dead.
"Awake, arise, come forth and see
The brotherhood that calleth
thee."

The bell was rung, sword
gestures made,
The one below the circle bade.
"Awake, arise, come forth
and see
The brotherhood that calleth
thee."

The chant continued as it started,
At their feet the earth it parted,
Revealing to the chanting band
A foul, repugnant, gangrenous
hand.

The chant went on, more fervent
now
As from the earth the corpse
somehow
did rise, in full mortification
Beyond their wildest expectation
Displaying loathsome infestation
Epitomising depravation.

Reviled worms gorged festive
entrails

As the brother madly impales
Brother, as he seeks to flee
The ritual called necromancy.

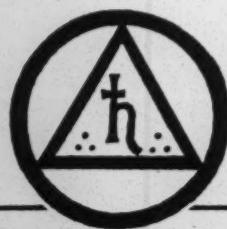
Then fell the smitten and did mesh
Decayed putrescence of necrotic
flesh
Which held him close in bony

grasp
And in his ear did softly rasp,
"Come join me in my tomb below
Wherein mortiferous maggots
grow,
Upon thy flesh till satiated
By the meat for which they've
waited."

Held fast within that gruesome
clench,
Nauseated by the stench,
The screaming brother could not
cease
To shrink from death with no
release
And cried aloud to those who fled
To save him from the undead
dead.

With no assistance profficated
Leading brother remonstrated,
"If we had but stood our ground
The ghastly spectre we'd have
found,
Changed to right configuration
Imparting to us explanation
Of the secret to creation.
We are left with our frustration,
You alone, with realisation.

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FRATERNITAS SATURNI



Do what thou wilt shall be the whole of the Law.



The Fraternitas Saturni is a Thelemic Brotherhood working with the magickal formula of the Saturnian/Uranian current of the Age of Aquarius, also known as the 93 Current, as revealed in the Mysteries of the Saturnian/Draconian Mythos and in the Book of the Law. Through the study of Magick, Hermetics, Qabalah, Hindu and Buddhist Tantra, the deeper meanings of the Book of the Law and the Space-Mind-Continuum are introduced and expounded to our members.

Although having no formal association with the O.T.O. and other legal and pseudo thelemic "orders" and groups, we do recognise and accept the Book of the Law and are under the Inspiration and Guidance of the Inner A.A., above the Abyss. The Fraternitas Saturni does not accept Master Therion (Aleister Crowley) as the head of the Fraternitas itself, but does accept him as the Prophet of Thelema with great respect and devotion.

The Fraternitas Saturni is a universal Thelemic Brotherhood operating strictly on a Chain-System of cells as stipulated in the Book of the Law (Chapter I, Verse 50 and explained by Crowley himself), with major centres in Germany, Switzerland and Canada.

The Fraternitas Saturni expresses itself through a 3 Grade System (operating in 11 degrees), in compliance with the Book of the Law (Chapter I, Verse 40).

We call ourselves Fraternitas, meaning Brotherhood as opposed to an "Order", for we believe that in the true Spirit of the new Aeon, Orders, Lodges and any such hierarchical Systems are obsolete (again, see Crowley's comments of Verse 50, Chapter I in the Book of the Law).

Chronicle of the Lodge “FRATERNITAS SATURNI”

From old annals it is known that from the end of the 17th to the beginning of the 18th century, there existed a Brotherhood of Saturn in Denmark and Sweden. This Brotherhood had only a few members and their existence was known to a very few. They studied mainly Mysticism, Alchemy and Esoteric subjects. A high spiritual attainment was expected, in fact demanded, from the members in the higher Grades of the Order. Their research was based on scientific methods and universal formulas of rhythms.

The origin of the Brotherhood and the inspiration behind its teachings are traceable to a secret Master from Tashkent, in Central Asia. Unfortunately, there are no records of the developments or extension of the Order. Research shows no mention of their existence at the end of the 18th century. It is possible that they might have been victims of the intellectual atmosphere of the age. Later a Brotherhood of Saturn reappeared in Poland. It was under the guidance of the well known Mathematician Hoene Wronski. The headquarters of this Polish Saturn-Brotherhood was in Warsaw, but it seems that this Brotherhood also disappeared, again because of social and political unrest.

In the year 1921 the bookdealer and editor Eugen Grosche by order of Master .:. Recnartus (Heinrich Traencker), Grandmaster of the Rosicrucian Movement in Germany and its affiliated Orders, founded the Pansophia Lodge—Orient Berlin—. Master .:. Pacitus (UFA Architect Albin Grau) was appointed Master of the Chair at the Orient Berlin. Frater .:. Gregorius (Eugen Grosche) was nominated Secretary of the Lodge. The Lodge was then ritually installed by Master .:. Recnartus.

In the year 1925 a secret conference which lasted several days was held in Thuringa, Germany. The following persons took part in this conference:

Master .:. Recnartus: as the Grandmaster of the German Rosicrucian movement and its affiliated orders.

Master .:. Therion (Aleister Crowley) as World Master of the O.T.O. and Grandmaster of the A.:. A.:

Master .:. Pacitus: as Master of the Chair of the Pansophia Lodge.

Frater .:. Gregorius: as Secretary of the Pansophia Lodge.

As well as 10 other delegates of different secret societies.

During this conference a complete breach developed between Master .:. Therion and Master .:. Recnartus.

The actions taken by Master .:. Recnartus were not sanctioned by the members of the Orient Berlin of the Pansophia Lodge, because they were a contravention against esoteric laws. Master .:. Pacitus

demanded that Master .: Recnartus resign his post as Grandmaster of the Pansophia Lodge and the Rosicrucian movement. However Master .: Recnartus refused to comply with this demand. Because of Master .: Recnartus refusal to step down as Grandmaster of the Pansophia Lodge, the Orient Berlin of the Pansophia dissolved itself, with great ritual solemnity.

A short time later the former members of the Pansophia Lodge—Orient Berlin—held a meeting in which they deliberated if they should unite again to form a new Lodge under the name “Fraternitas Saturni”. This new Lodge would have no formal association with the A.'. A.'. of Master .: Therion; but it would definitely recognize the Law of Thelema as embodied in the Book of the Law.

A vote was held on this proposal. The result of the vote was that one third of the former members were not willing to follow this new spiritual course. Among those not willing to follow this course was also Master .: Pacitus. However the overwhelming majority, about 40 members voted in favor of the proposal and they elected the former Lodge Secretary .: Gregorius as Grandmaster and Master of the Chair. With this vote and election the “Fraternitas Saturni” was born. The official Ritual foundation of the “Fraternitas Saturni” took place Easter Sunday 1928.

Since the new Lodge as an organization was not under the rulership of Master .: Therion (Aleister Crowley) and the A.'. A.'., the “Fraternitas Saturni” became by nature a Grandlodge and it started to work in the spirit of the coming Aeon i.e. the new Age of Aquarius. The Lodge published the periodical “Saturn Gnosis”, which was its publication—organ; it also published Lodge School Lectures for different Grades; the “Magical Letters” and many other relevant Literatures.

In the year 1933 the “Fraternitas Saturni” as well as other important occult Lodges and societies were prohibited by the NSDAP (Natzional Sozialistische Deutsche Arbeiter Partei). Most of the leaders of those organizations were arrested one by one. Master .: Gregorius managed to avoid arrest and in 1936 he emigrated to Switzerland. The other leading members of the “Fraternitas Saturni” were also able to escape to foreign countries. Dr. Lietke went to China, Dr. Bruno to Ceylon, Edgar Weiss turned towards Palestina and Dr. Hunwalth went to Paris.

After 2 years in Switzerland Master .: Gregorius moved on to Cannero, Italy. Although his stay in Italy was approved by the foreign ministry of Italy, Master .: Gregorius was expelled from Italy in 1942 at the instigation of the NSDAP. When he returned to Germany he was arrested in October 1942 by the Nazis. After one year of imprisonment he was released on parole after signing a statement promising not to get involved in active Lodge work.

During his stay in Switzerland and Italy, Master .: Gregorius was able to stay in touch with the majority of the members of the Lodge although, under most difficult circumstances. This enabled him to reunite the brothers after the war ended in 1945 and to reorganise the Lodge. By

that time Master ∴ Gregorius was living in Riesa (soviet occupied Germany). The political situation there however, restricted his activities. In July of 1950 Master ∴ Gregorius had to flee to the West in order to save his freedom. He took up residence in West-Berlin where he was soon able to bring the Lodge back to full blossom.

On March 18th, 1957 Master ∴ Gregor A. Gregorius in his capacity as Grandmaster of the Lodge, installed the first Grandlodge under the name GRANDLODGE FRATERNITAS SATURNI TO BERLIN. Members of this Grandlodge are the officers of the Lodge Fraternitas Saturni to Berlin, the Country Masters and the holders of the Gradus Solis.

(This history lecture was written in April 1959 by Master ∴ Giovanni)

MANIFESTO

We declare that in the New Aeon the “order” system is obsolete, that all magickal orders have become fascist and restrictive and therefore they neither express or embody the modus operandi of a true New Aeon mentality. We feel that even the best run and organised orders and lodges eventually fall back into fascism, restrictivism, dogmatism, personality cults, powertrips, etc.

We declare that grade-systems (if any) should be kept simple and only as a guidance to magickal training and expressing your True Will, not as “attainments”. Attainments, if any, are obvious and if not there, no amount of degrees, medals and titles will give them to you.

We declare that the tantalizing and stupefying of members, with the antiquarian debris of half transmitted, half digested, half realised half-truths of the so called european western magical tradition is black magic and an insult to the True Will of Man. (Liber AL II, 5)

We declare that the possession of a few passwords and mumble-jumbories together with the meaningless titles and degrees do not an Initiate make. Therefore, we regard Initiation as equal to Enlightenment and/or Realisation of Our True Self which is NAUGHT and ONLY in this sense do we use the word Initiate and Initiation.

We declare that all organised religions and almost all, existing esoteric and magical groups are hypocritical and enslaving. They have no room in a world about to be swept clean by the wrath of RA-HOOR-KHUIT, in preparation of the establishment of a new culture based on LIBERTY, LOVE, LIFE and LIGHT.

We declare further, that all religious and philosophical concepts, even

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We declare further, that all religious and philosophical concepts, even

so called esoteric and metaphysical ones are untenable and unprovable. Therefore, we uphold meditational expertise and value Samadhi and Higher States of Consciousness leading to direct Experience of Reality, as the only criterion of Truth.

Furthermore we reject Old Aeon attitudes as embodied in such words as: practise, exercises, rituals; we prefer and use in their stead such words as: celebration, feasts and rejoicing. Our Point of View being that it is not so much a matter of achieving or attaining, but of expressing the unconditional attainment that is already there, beyond gain and loss. "There is none that shall be cast down or lifted up: all is ever as it was." (Liber AL II, 58). Those who know this are the few and the Kings of our Earth. "The slaves shall serve." (Liber AL II, 58).

This attitude is not new, it is as old as mankind, nay, older, if we believe the legends of the Elder Brothers, Watchers, Mighty Ones, etc. We insist that this uncompromising iconoclasm, yet fierce devotion to personal pure experience of reality, is the true impulse and the real meaning, as well as the common denominator of all true Traditions of Magick and Mysticism on Earth. And that is what we call the 93 Current.

Love is the law, love under will.

Fraternitas Saturni
P.O. Box 6737, Station 'A'
Toronto, Ontario, Canada
M5W 1X5

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Lines

The days scarred sky releases the Moon starred night.
-Lori Stringfield ©

I am the child: dancing, tempest-rooted,
Striking the Tower with rays of destruction.
-Joerg Kaulich ©

The Abyss is Freedom! The womb of the Void and the Mother to
Manifestation, her child.

-William W. Webb ©

ASATRÚ FREE ASSEMBLY.®

1766 East Avenue
Turlock, California 95380



PEOPLE OF THE LORD AND LADY is a newly-formed special interest focus within the Asatrú Free Assembly. It is dedicated to the Scandinavian deities called the Vanir—Frey, Freya, Nerthus, and Njord, gods and goddesses of love, fertility, joy, and plenty. By this special interest focus we hope to balance and complement the better-known family of Norse deities called the Aesir—Odin, Thor, Tyr, and the others.

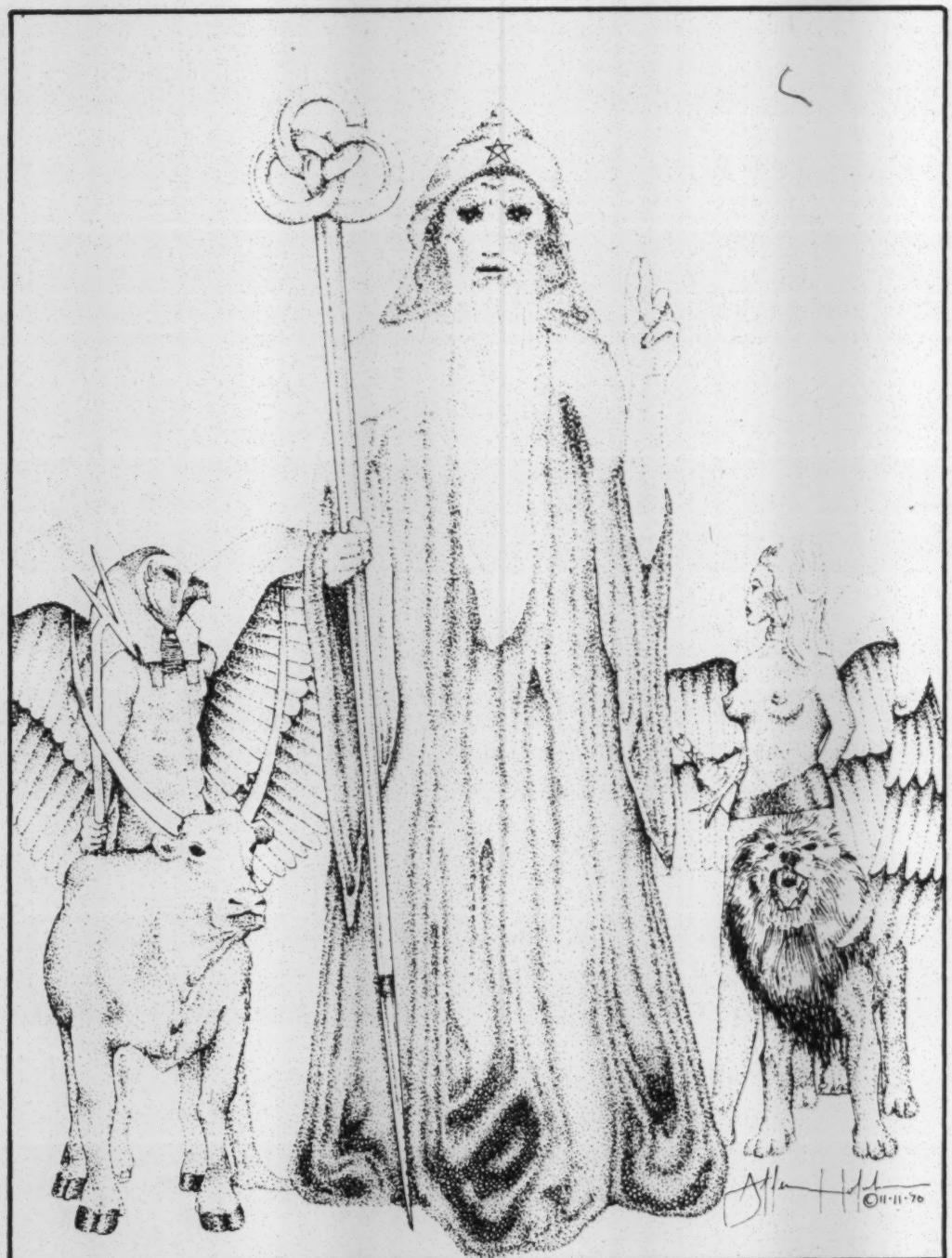
Some of the things we're interested in are—reverence and love for the Earth without anti-technological bias....a relinking with the forces and cycles of nature....a deeper awareness of the soul of the Pagan Northlands....experiencing the spiritual power and beauty of the ancestral clan....and loving life all the more!

The worship of the Vanir isn't quite a Norse Wicca, although there are similarities. Some of these are the emphasis on fertility and the seasons, the well-being and interrelation of humankind and the ecology, the pursuit of joy, and deities whose names translate from the old tongue as Lord and Lady! In addition, the festivals of the Vanir-faith are similar to those of Wicca and other European Pagan traditions.

People of the Lord and Lady, at this time, is a "focus" rather than an "organization". One joins only in one's soul and spirit, but it is none the less real for that!

The Runestone, the journal of the Asatrú Free Assembly, is being enlarged (at no increase in price) to serve as the voice of these beings of love, joy, and plenty. These added pages, in time, will constitute the basic written guide to the restored worship of the Vanir as practiced by the AFA.

Our recent study of the Vanir-faith has been a much-needed exploration of an often neglected area of our spirituality. In some respects it amounts to the birth of a "new" Pagan tradition. It is our joy to announce this significant event to the Pagan community.



V. the hierophant

The Encircling of Serk

by 131; 7/2/78[©]

(don robe of order)

My robe is of the Silks of Dawn
changing colors as I dance

(don cord about self)

The cycles are clasped about me
As a belt of roses
And I wear the Circle of Illusion as my crown
My Prana is continuous
The Mandala of Perfection dances upon my chest
A scarlet cloak is about me
And my Broach is a circle of ruby
The Silver ring is spun upon my finger
As the Heavens wheel within my mind
I see naught but the Wheel,
I am nothing but the steller tide
I dance comet trails about the Heavens
And I enter the Chamber of the Serpents Entwined
SERK, O Saturn-shadow of the Mother
Crystalize the Primal Mire;
Door of memories, dreams and visions
Thou, O eye, O mouth of black
The bones of 'Because' rim thy Well.
I ingest the apples of Sun and Moon
And the Globe of a Star shines about me.
SERK; I am the chalice that thou drinks
And when drained, is cast into the Void.

ROTA



—A TAROT— OF THE QLIPOTH

by Soror ANDAHADNA — 124

Do what thou wilt shall be the whole of the Law.

On 10/27/77 e.v., there was received the bare concept of a Tarot of the Qlipoth. This concept was given scant consideration until there began a torrent of further concepts and images concerning it. That there should be an actual deck produced remains a matter of judgment for the seat of authority responsible for human spiritual evolution.

There were given names and descriptions of the Negative Elements, and their representative weapons. The Court Cards, and the descriptive titles of the small cards have, of necessity, been couched in human terms. There is need of intuitive interpretation in some cases, since human terms can only approximate the essence of Qlipothic reality.

The Trumps have been given in the second part of *Nightside of Eden* by Kenneth Grant. The sigils form the main feature of the cards; they are to be expanded upon in visual interpretation by the artist.

The elemental correspondences are:

Fire opposes *GRAVIT*; the weapon is the *veil*; the ruler is the *TYRANT*.

Water opposes *RICT*; the weapon is the *glass globe*; the ruler is the *HAG*.

Air opposes *STOG*; the weapon is the *sponge*; the ruler is the *DOLT*.

Earth opposes *SHLY*; the weapon is a *bowl of sand*; the ruler is the *VAMPIRE*.

Spirit opposes *VAKY*

The astrological attributions remain the same, save that the negative aspects of the planets and signs are intended. This will suffice unless and until further information be transmitted.

Ace of Veils:	<i>The devouring power of the Black Hole; withdrawal of all energy & radiance</i>
2 of Veils:	SUBMISSION
3 of Veils:	VICE
4 of Veils:	DERELICTION
5 of Veils:	COWARDICE
6 of Veils:	DEFEAT
7 of Veils:	TREACHERY
8 of Veils:	SLOTH
9 of Veils:	WEAKNESS
10 of Veils:	HUMILIATION
Ace of Sponges:	<i>Entrapment within a multi-celled space</i>
2 of Sponges:	DISSENTION
3 of Sponges:	GLOATING
4 of Sponges:	WAR
5 of Sponges:	CONFINEMENT
6 of Sponges:	SUPERSTITION
7 of Sponges:	DISINTEGRATION
8 of Sponges:	INCOHERENCE
9 of Sponges:	OBSSESSION
10 of Sponges:	CONFUSION
Ace of Globes:	<i>The rigidity and impermeability of a force field</i>
2 of Globes:	HATRED
3 of Globes:	LACK
4 of Globes:	PENURY
5 of Globes:	REJECTION
6 of Globes:	DISGUST
7 of Globes:	RIGIDITY
8 of Globes:	INDIFFERENCE
9 of Globes:	MISERY
10 of Globes:	ISOLATION
Ace of Sands:	<i>the essence of instability and uncertainty</i>
2 of Sands:	STASIS
3 of Sands:	NEGLECT
4 of Sands:	IMPOTENCE
5 of Sands:	VULNERABILITY
6 of Sands:	FAILURE
7 of Sands:	DESPAIR
8 of Sands:	FOOLHARDINESS
9 of Sands:	LOSS
10 of Sands:	POVERTY

Tyrant of Veils: *Hooded executioner, armed with an axe, mounted on a slug*
Hag of Veils: *Face hidden by matted hair, torturing a cat*
Dolt of Veils: *Cart drawn by a hyaena, face hidden by a sombrero*
Vampire of Veils: *Face hidden by a head-veil, displaying angelic mask*
Tyrant of Globes: *Armoured and bearing large shield, mounted on a triceratops*
Hag of Globes: *Enclosed in a glass dome, door bolted and locked*
Dolt of Globes: *Bound and gagged, in a cart drawn by a vulture*
Vampire of Globes: *Unapproachable on a tall tower of ice*
Tyrant of Sponges: *Armed with manacles and chains, mounted on a spider*
Hag of Sponges: *Surrounded by jars full of small creatures*
Dolt of Sponges: *Cart drawn by demons, wheels completely mired*
Vampire of Sponges: *Eating a basket full of human hearts*
Tyrant of Sands: *Mounted on a disintegrating horse skeleton, armed with a whip*
Hag of Sands: *Blighting a garden*
Dolt of Sands: *Drawn by a dodo-bird, cart falling apart*
Vampire of Sands: *A partially-dematerialized succubus*

Colors should be selected by using the spectrum-wheel and choosing the color opposite to the "Dayside" correspondence. For example, green for Gravit, orange for Rict, violet for Stog and red for Shly. Vaky would be a vague gray-brown. All colors should be muddied-out with their opposite.

It should be noted that the reception of this material was accompanied by its manifestation on various planes. It is a key to Nightmare, in that the semantic loading of concept, term, and image tends to evoke demons. To work with this Tarot would require perfect centering of consciousness within the knowledge that its world is as illusory as Dayside. Conversely, it is equally real, and consistent work with the Tarot of the Qlipoth could be a useful tool for achieving the vision of No Difference.

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Artists wishing to participate in the construction of a set of images appropriate to a Tarot of the Qlipoth may contact and/or send finished work to: *The Abbey, c/o Conquering Child, PO Box 1343, Cincinnati, Ohio, 45201.*

All envelopes containing communications or submissions should be marked "TAROT OF THE QLIPOTH" to expedite review and response.



Maat Pangrove Abbey of Thelema



Do what thou wilt shall be the whole of the Law.



ummer Solstice of 1980 e.v. will see an event of historical note; the **Warrior Lord Working** will be held at the Maat Pangrove Abbey of Thelema. This Working is a convocation of Initiates to the end of forming common Will and methodology for the 1980's.

Initiated by Frater Qadathion of Bloomington, Indiana, via the work of Soror Tanith, the Warrior Lord Working will consist of a weekend in the country. We have shelter in the barn loft for sleepers; each participant should bring a bedroll; tents are optional. Musickians are invited to bring their instruments, artists are invited to display their work, and poets are invited to enlist audiences as their work and wit enable them.

Those with pertinent statements about the 1980's are invited to submit papers for reading before the assembly, inclusion in the Record of the Working, and possible publication. There will be an open ritual for earthing the Working; all are respectfully invited to participate. For food, utilities and printing costs, we ask for a \$20 contribution to the War Chest. The Talisman of the Working is the Tower Atu, Pe = 80. Those interested in joining us in the Warrior Lord Working can write to:

**The Abbey
c/o Conquering Child
P.O. Box 1343
Cincinnati, OH 45201**

The Maat Pangrove Abbey of Thelema is available for Magickal Retirements and spiritual Change for Initiates of all systems. We are a station of the O.T.O. (London). All inquiries may be sent via the above address.

On April 26, 1979 e.v., the **Horus Maat Lodge** was earthed at the Abbey in a week-long ritual. Among other aims, the H.M.L. intends to increase the number of practicing adepts on the planet and to acquire a multiple-location Archives of Magickal documents of our time and of the classics of tradition.

"The aim of the Horus/Maat Lodge is to manifest the Double Wanded God-dess. The energies available are the Double Current Shaitan-Aiawass and Maat." (H.M.L. manifesto introduction). For detailed information, contact:

The Horus Maat Lodge
c/o Mandragore
PO Box 3504
Grand Central Station
New York, NY 10017

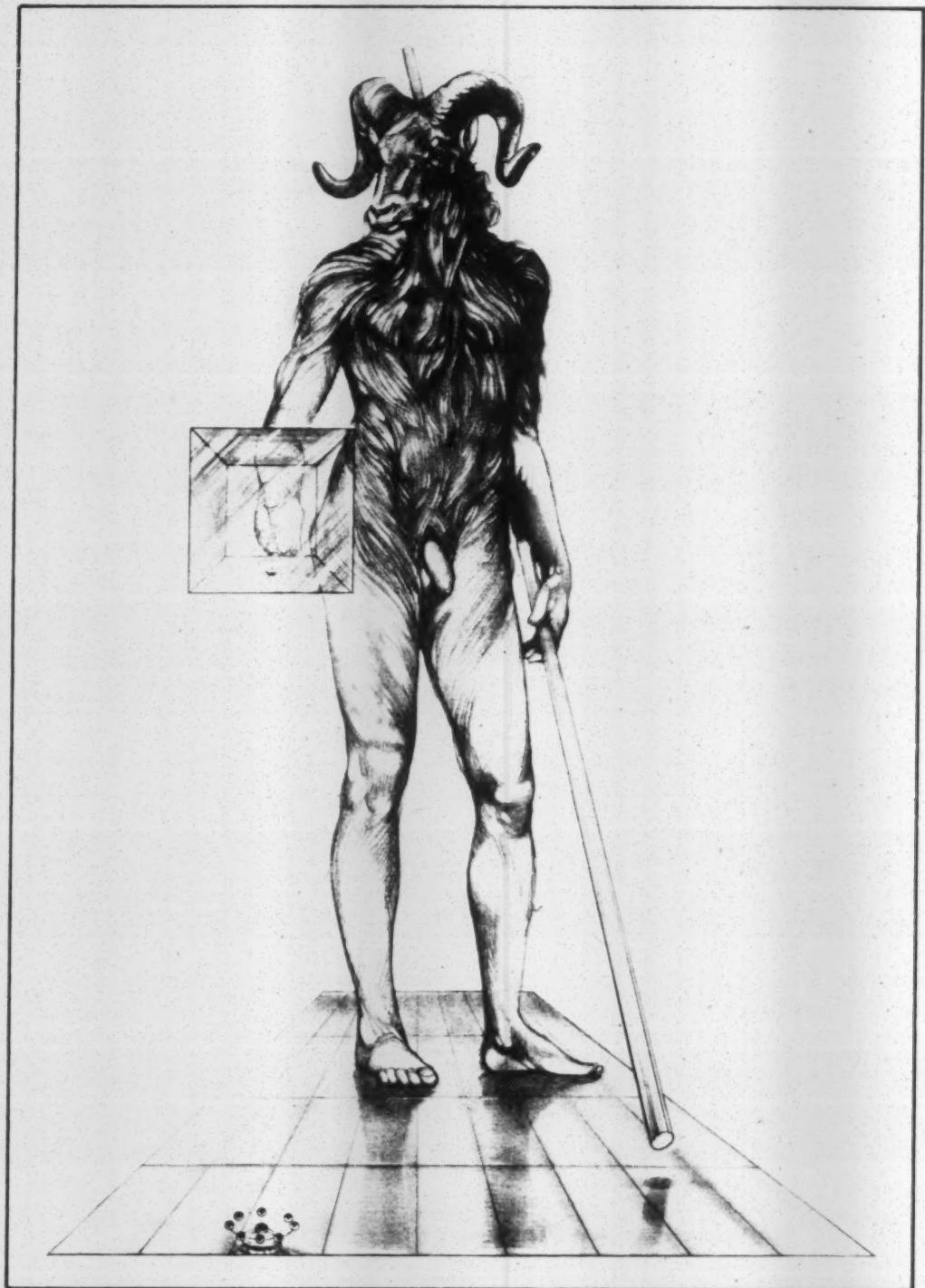


On Winter Solstice 1979 e.v., there was earthed at the Abbey the **Order of Alsace Lorraine**. The O.A.L. is a body of Thelemites dedicated to the promulgation of the Law of Thelema in the Kingdom, and to the total evolution of its members, through and by which the evolution of Man shall be assisted. The Order takes its name from a previous group-incarnation whose Work now continues; membership is not limited, however, to the brethren of the past.

The Abbey exists to provide a Temple-space for serious Magickians, and a place for surviving the 1980's. Life here is primitive, requiring hard work and mutual trust, and a developed sense of humor. We need the financial input of every member as well as time and physical labor. Not everyone can arrive for a visit, much less handle the energies on a residential basis. However, if you've been looking for us, we might have been looking for you—and we'll never know with certainty until we investigate. The spirit of Cefalu lives on in our Work, which is of as many flavors and aspects as there are individuals Working. We live by "Do what thou wilt shall be the whole of the Law."

Love is the law, love under will.

©AndahadnA 124, V° O.T.O.™







Poetry
by

Travis Dobbs

© 1979 by Travis Dobbs

LASER AND THE FATTED AFRICANA

Egyptian objectives utilizing white mice
Children are no longer adequate.

Idolatry is the standard science for all
Great Religions TERRAE FILII.

I. LEVI

Up from altar ashes filthy have I risen
Bloody Leviticus mine according to Aaron
Circumcision's sacrifice later burning children;
Lot, with daughters blemished, fled the flaming
Temple (teeth greasy from greedy sin offering); I,
His woman, the salted, masculine earth, lay barren.

VIII. CIRCUMCISION

Vale ye my face disgrace thy words 'fore God
Bull he-goat nor blood of ghost here deny him
Space & things that pagan Moses savage would
Reclaim; Christos is Judaic, myth like Abraham;
Through fires fulfill his fruit, as we in them.

ANNA DESACRAMENTO

Anna! Thy annunciation endeth. Kill.
And as the wolfish waiters weep, eat.
Be not prayerful; demons of manic ales
Advance. Arm. Kiss infants.
Hid in breaks welcome Bate oxide weakening
But mob is Mab's habitat
So to Raja virtue. Ever savage
Fragmented tracts; bastions Theos divines;
Zin-Kibaru's harpoon, lately motherless Bromion.

The taste of one's blood induces betrayal.
Otherwise a magistrate among false gods.
Odalisque eugenics ripe and picturesque.

After the hunt the prisoner struggles
For burial. I shame these heroic frames
Redemption has failed; where'er I am welcome.
Take hold
Hunger in my golden tail; though
This heart is harlot prophecy procures fiercer
Fault. In senseless sleep bloody thorns
Of treason are pleasing.
Release these. Copper and pale.
Unity oppresses passion, awakens reverence.

isis in sandstone



noisome thelemites pouting
however reluctant still sting
deep silence flesh friend
steep highlands must bend
learn how great is sin
revealed
isis yet fails to find herself
nor define the film in shades
maiden tablerappers sing
always wailing; urged me to
secrete seaweed & evergreen
sing-song but "how now?"
learn how night life
entombed by sky light
sun spots cement her ceiling

SODIUM VELOURS

Rock sand hand highpressured crime wires
Cry touche! Great spectator innocence
Amen.

Flame Dear Reader. To smite the eye
Remedy arises, though he no longer shines for them
Rage cures all realist relations' scattered ashes.

I hunt headpins split of shape like twisted
Lewd hypnotism ipso offensive decoration.
Esu bedazzlement.

To run around apply sodium, spilt venom.
O root of Paris is no more, photo-illusion
Cross her rancid hearth: A doorstep silken
Vile plunging woman, red belly twitching
Your promise alone I ripen. I trumpet
Homeless in DesEsseintes' fabulous shell
JuJu slaughters silkwood harbors but ought not
Fix mindless mastery in praise of naked order.

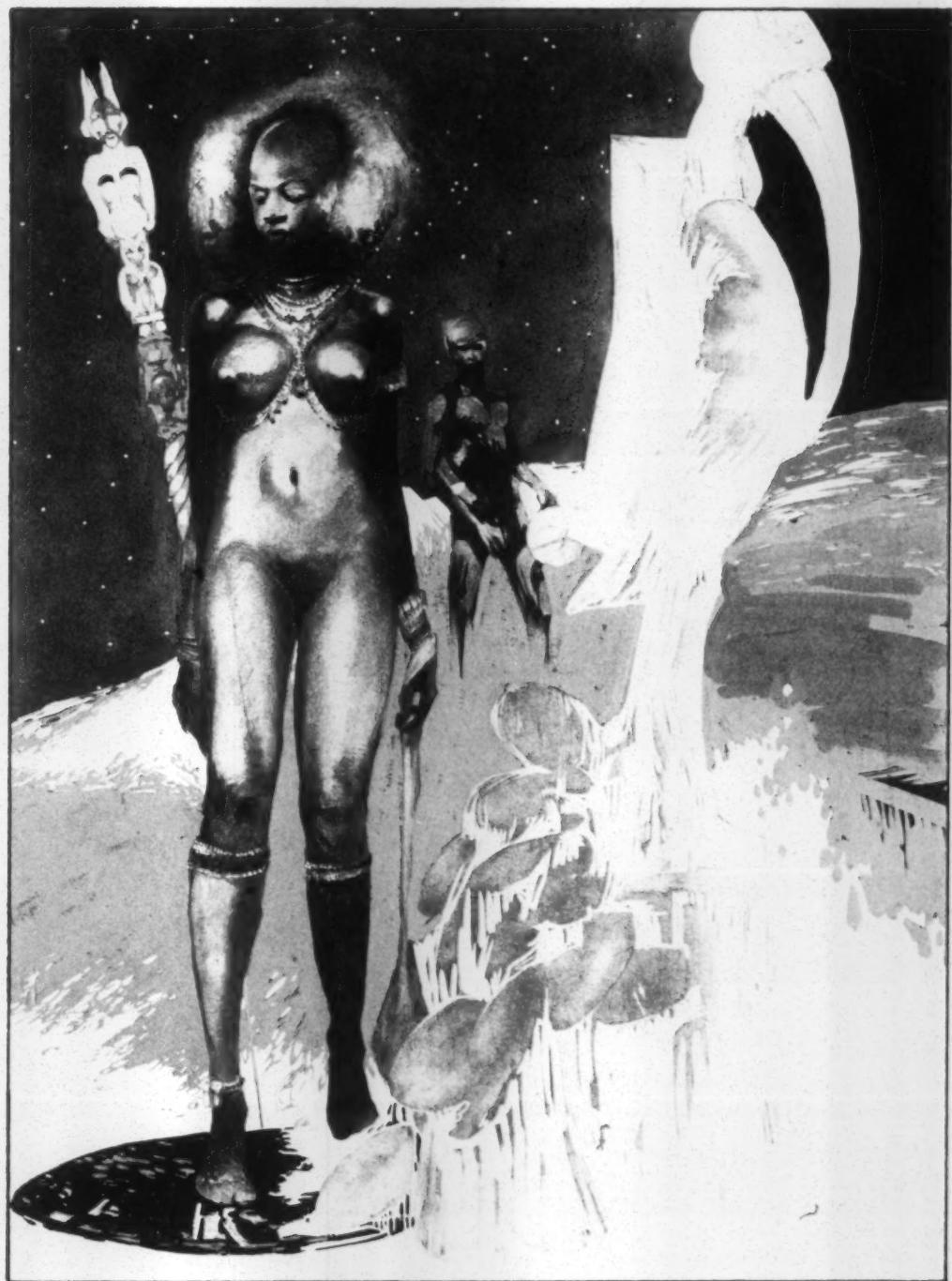
Lovely mentor
Warden unlimited in cheesecloth and in chickens
Fain would flee to fill the cloister.

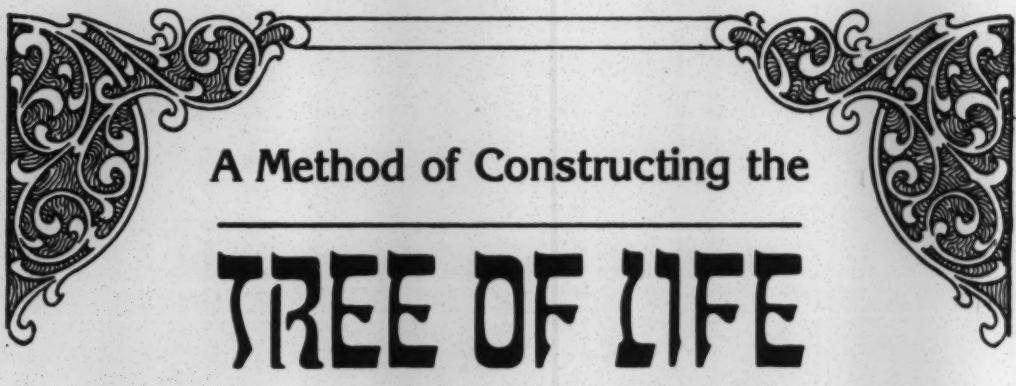


Life

by E.J.F. Lee ©

Is life so full, materially bent
With objects and items to such an extent.
Position and power, wealth sought by all
As the means to fulfilment but is not at all.
Would the expropriation of all that you own
Negate your existence to one who's alone,
In a chattel-less world, who's value is nought
After being acclaimed for all that you'd bought.
Your energies spent in a fruitless obsession
To gain what you could in the league of possession,
To find at the end your spiritual worth
Came to no more than that at your birth.





A Method of Constructing the **TREE OF LIFE**

"Fix the Design in its Purity"

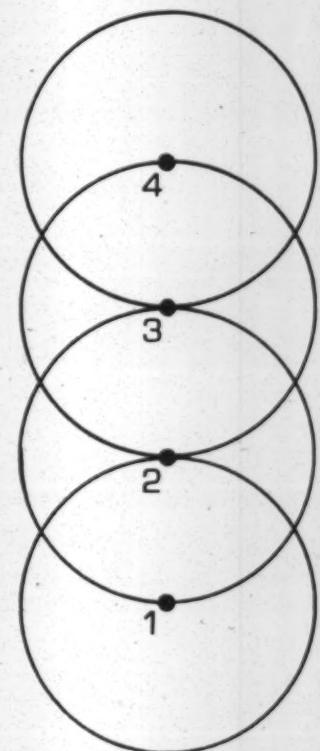
-Sepher Yetzirah

Text by
S.M.Ch.H. 353

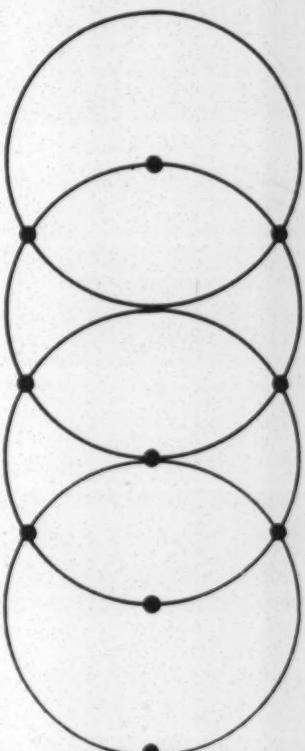
Illustrations by
SAMEKH

Based on method given by Frater Achad;
"The Anatomy of the Body of God"
(publ. by Samuel Weiser, 1972, pp 5 & 6)

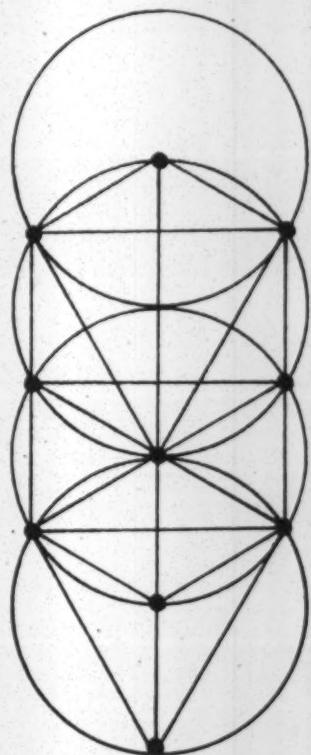
1. Draw a straight vertical line of any length. Position the tip of a compass on the line at any convenient point and draw circle 1. Draw circle 2 by positioning the tip of the compass at point where the uppermost arc of circle 1 intersects the line. Repeat the process to draw circles 3 and 4.
2. Position centers of Sephiroth using dots as shown.
3. Connect centers of 10 Sephiroth as shown to form the 22 Paths. (The numbering of the Paths and the attribution of Hebrew letters to the Paths varies according to the beliefs of different systems. Therefore no numbering is shown. There are many excellent books on the subject.)
4. Finished drawing of Tree of Life.



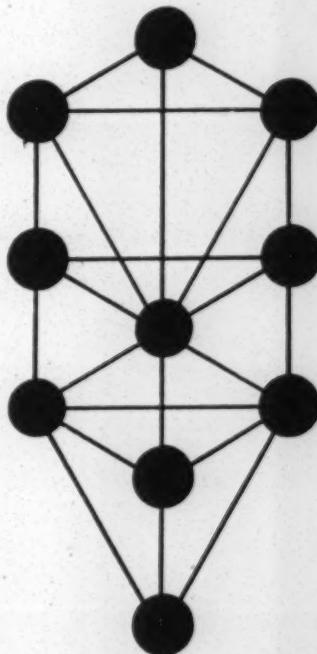
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2



3



4



Subliminal Mantra

This is a variation of the sigil method of encoding desire described by Austin Spare in **Book of Pleasure**. The subliminal mantra is for people who tend to be more verbally than visually oriented. The effect is the same as that of the visual method. The advantage is in directness.

Begin by phrasing a desire as you would with a sigil method, but don't eliminate repeated letters. For example, "I desire inspiration for art".

IDESIREINSPIRATIONFORART

Rearrange the letters to form one or more new words. Move the letters around until you have a word or phrase that feels right. Rearranged I find

FRESIDENAROPITRONISITARI

or

FRESIDENA ROPITRON ISITARI

Thus you will obtain a form of desire not readily deciphered by the conscious mind. It has been suggested the consciously meaningless words approximate baby-talk, and as such give access to the earliest beliefs and desires. Whatever.

Having obtained a subliminal mantra many applications will no doubt come to mind. It may be used just like a sigil. It can be chanted while falling asleep or doing other things. The letters can be arranged to form a magickal square, and so forth. And so on. Let your subconscious be your guide in this technique, as in all others. And find new Pleasures.

Ophidia ©



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I DESIRE INSPIRATION FOR ART

Rearrange the letters to form one or more new words. Move the letters around until you have a word or phrase that feels right. Rearranged I find

FRESIDENAROPITRONISITARI

or

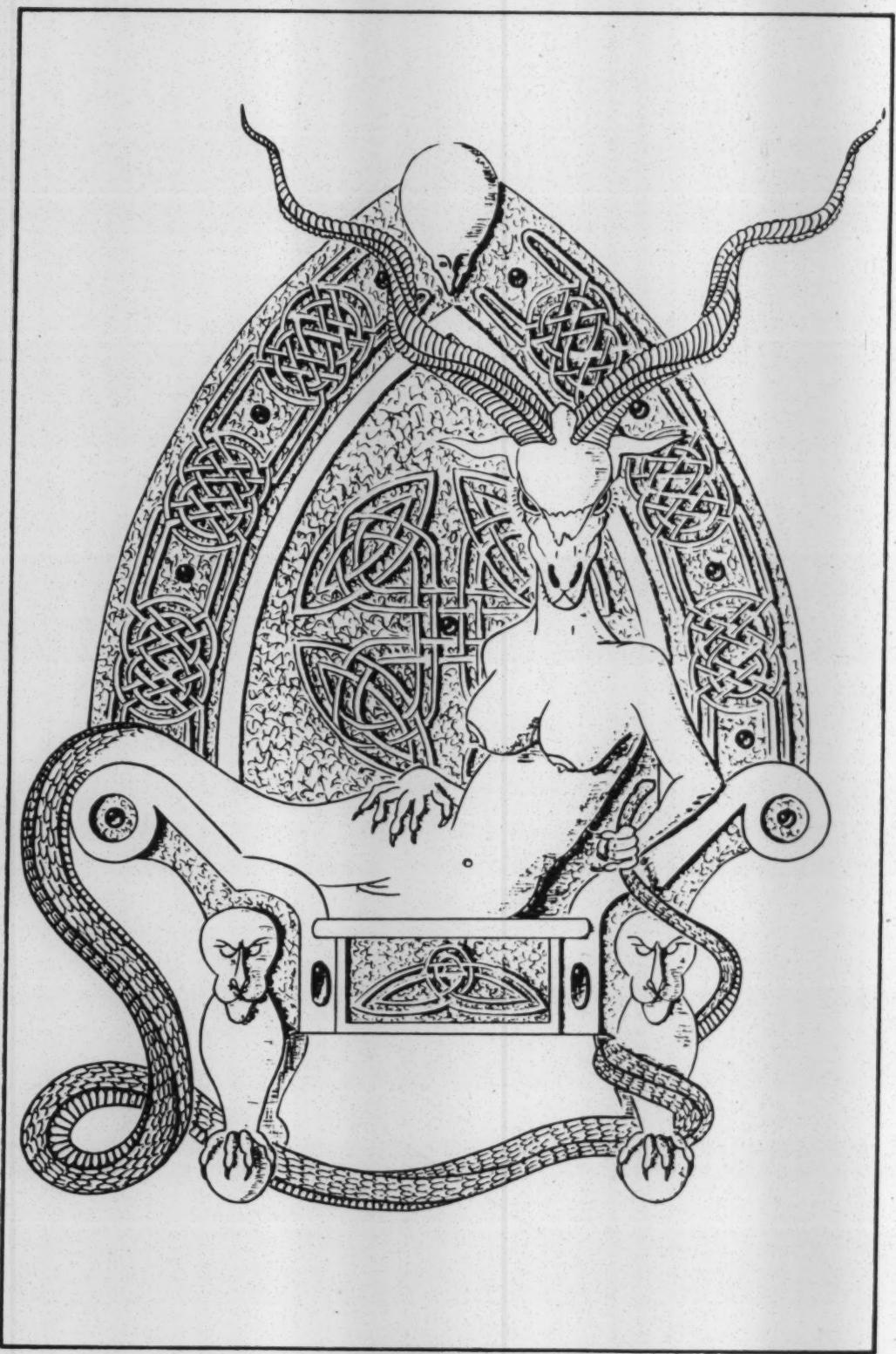
FRESIDENA ROPITRON ISITARI

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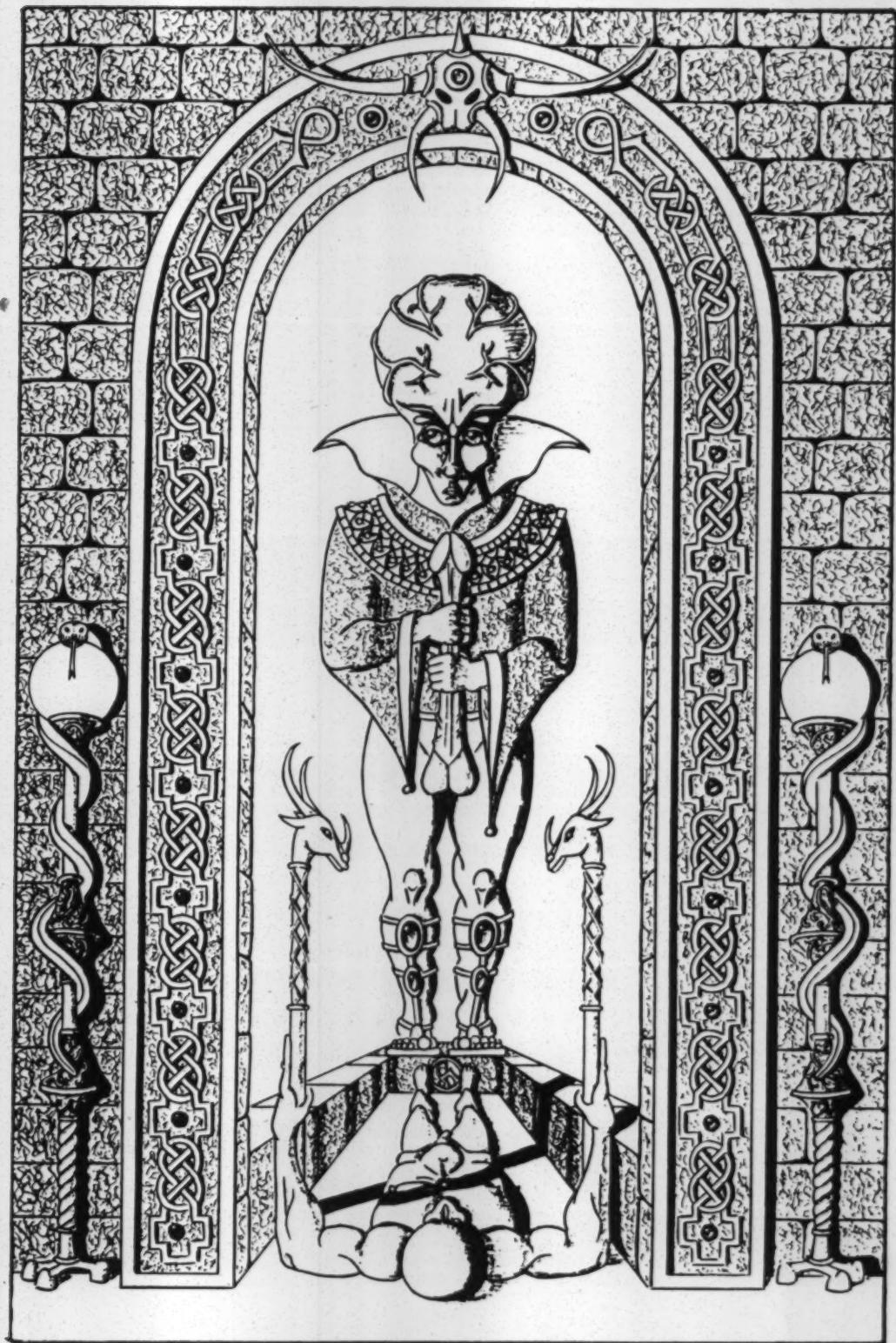
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Ophidia ©



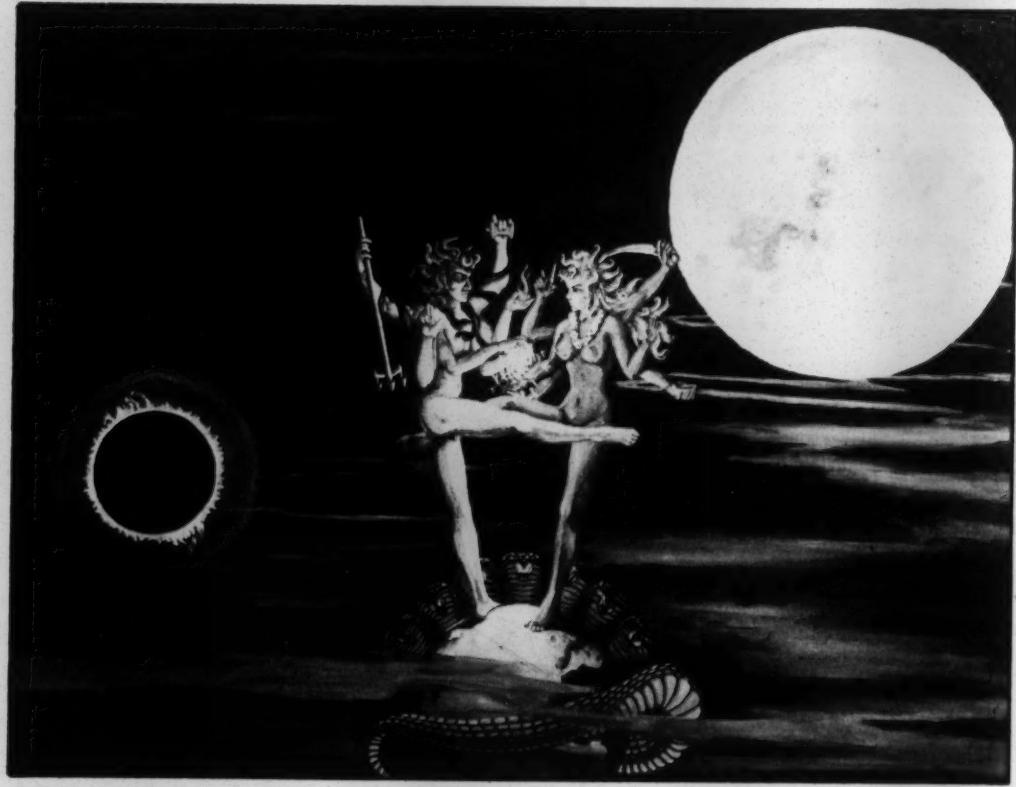
SHIVA
Sam Adkins©



PTAH
Sam Adkins©

Paintings by Nema®

**PHOTOS BY (3.14159x4)
Courtesy of 'The Covenstead'**



SHIVA-KALI



PHOENIX KUNDALINI



MUSIC OF THE SPHERES



MAHAMATARA



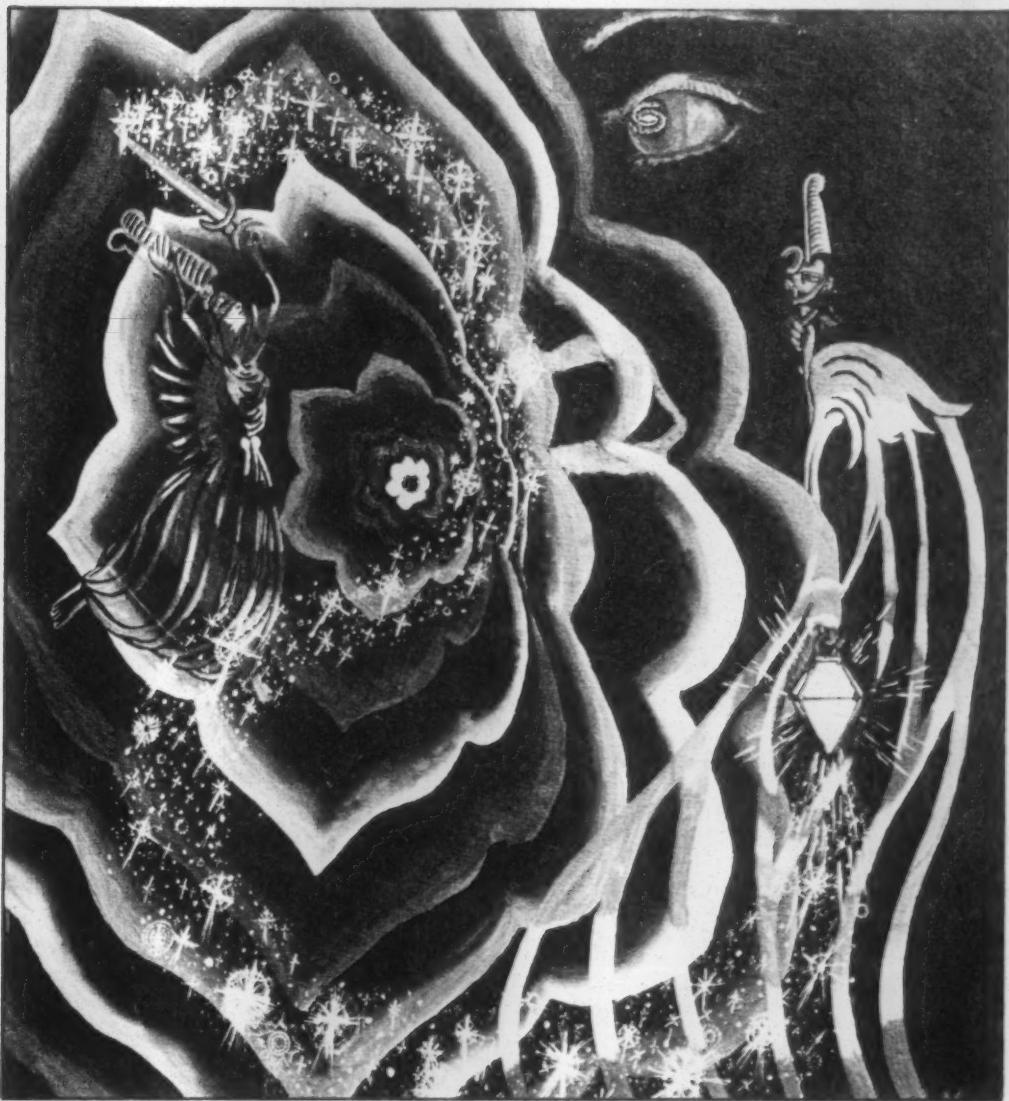
MUSIC OF THE SPHERES



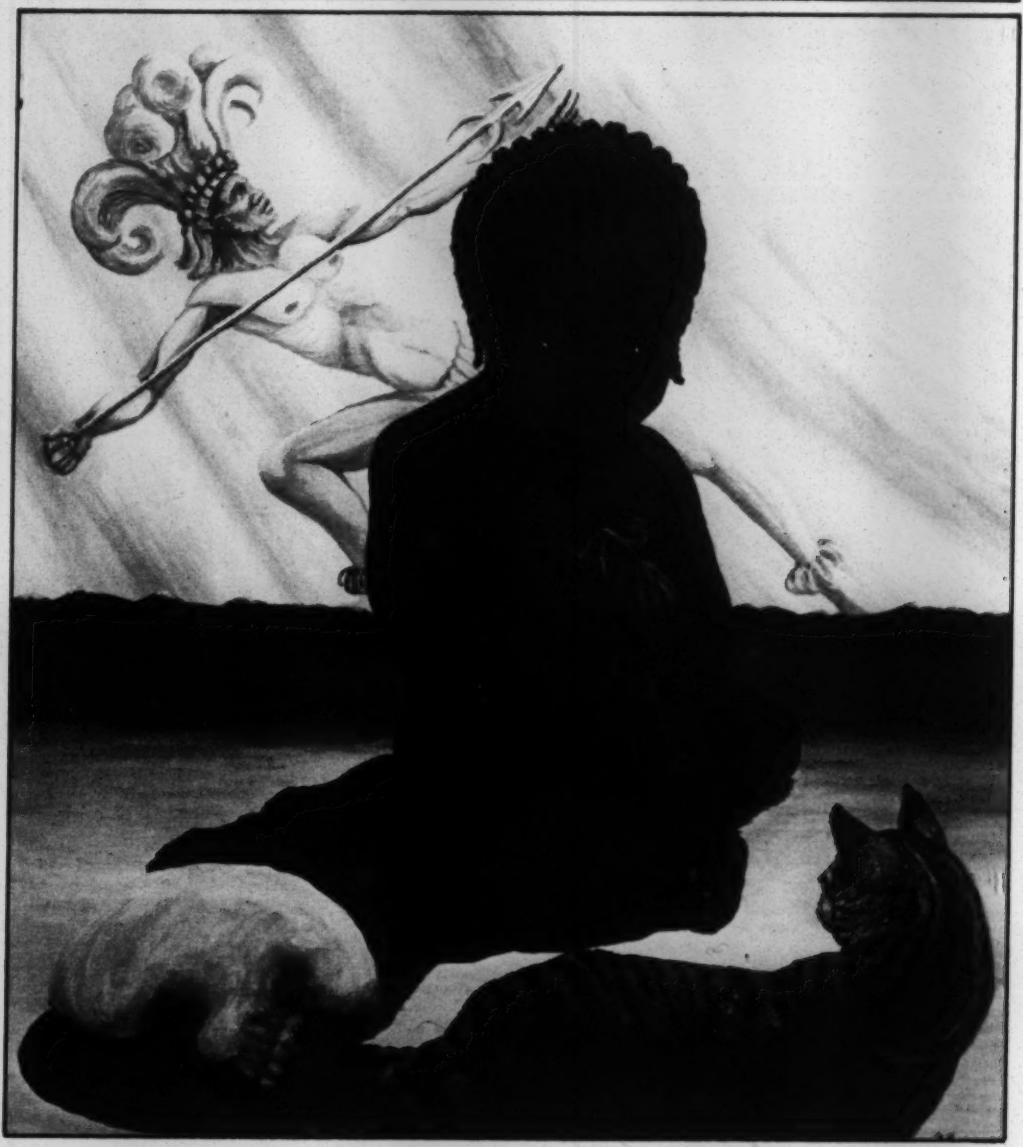
MAHAMATARA



INVOKING CTHULHU



LOTUS-WORD-LAMED/YOD



CHANGO'S CHILD



DOUBLE-CURRENT



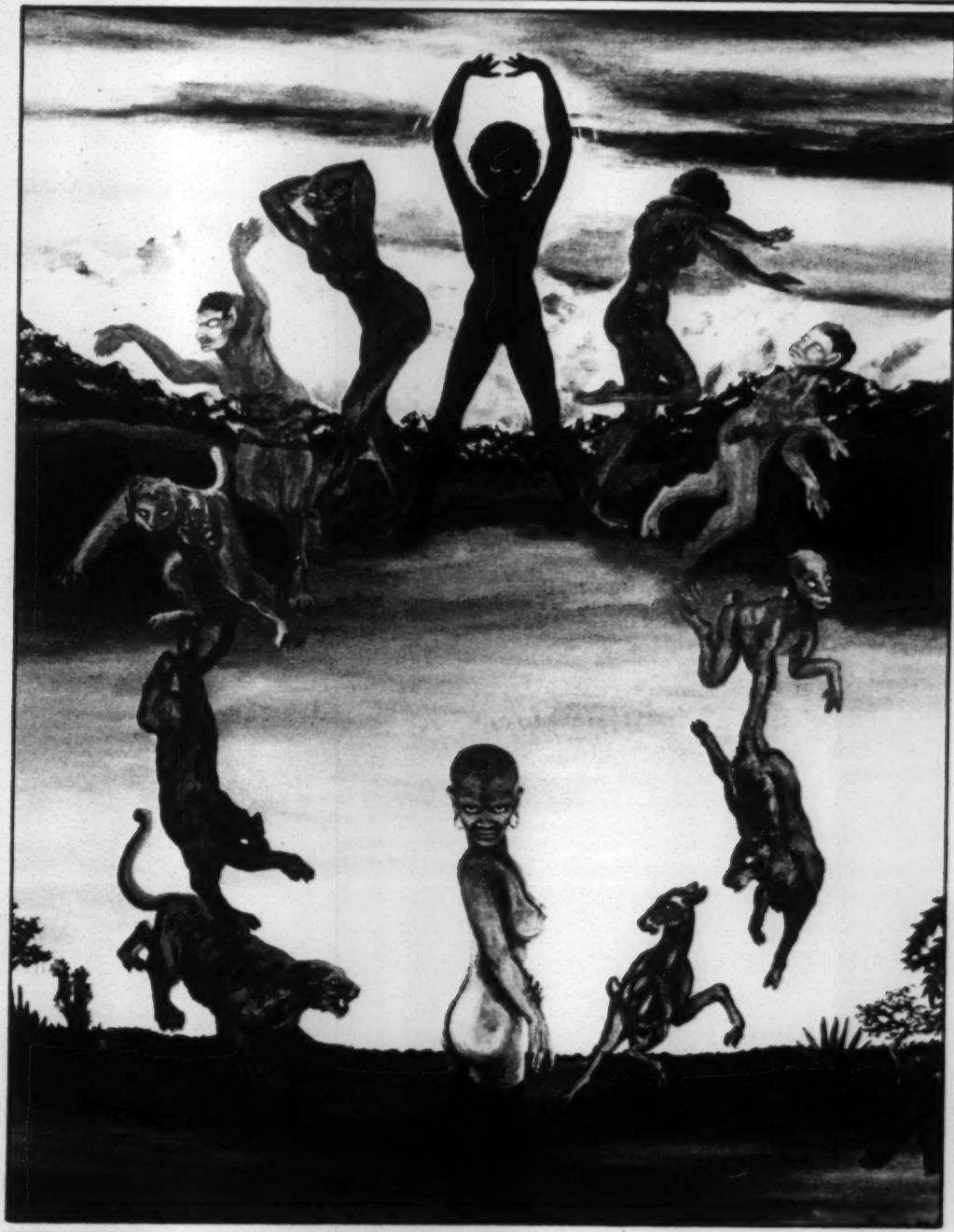
V.I.T.R.I.O.L.



SIGNS



GENETRIX



WERE-HUNT



REVIEWS

PRINCIPIA DISCORDIA or How I Found Goddess and What I Did To Her When I Found Her - Malaclypse the Younger. Loompanics Unlimited, P.O. Box 264, Mason, MI, 48854 - 78 pgs. \$4.00

This slim but mighty volume deserves a place on the Holy Books shelf of every Magickal library. It would probably be most content nestled between R.A. Wilson's **Cosmic Trigger** and Art Kleps' **The Boo Hoo Bible**.

Principia Discordia is the manifesto of the Cult of Eris, Goddess of Discord. In form, the book is an incredibly condensed presentation of the philosophy, disorganization, origins, aims and statements of the Erisian movement, or Discordianism. It outlines the importance of the Law of Fives (and the Holy 23), as manifest within the Sacred Chao.

Seasoned adepts familiar with working Da'ath-Choronzon will recognize many of their own experiences herein. Younger members of the Brotherhood will most likely be grossly offended at the apparent lack of dignity and blasphemous attitude to the High Art, which is as it should be. Anyone who takes his/her Magick-philosophy-religion Saturnine-seriously would most likely attain a new level of Initiation from reading **Principia Discordia**.

A statement by the Paratheo-Anametamystikhood of Eris Esoteric (POEE) on occultism perhaps sums it up best:

"Magicians, especially since the Gnostic and the Quabala influences, have sought higher consciousness through the assimilation and control of universal opposites—good/evil, positive/negative, male/female, etc. But due to the steadfast pomposity of ritualism inherited from the ancient methods of the shaman, occultists have been blinded to what is perhaps the two most important pairs of apparent or earth-plane opposites: ORDER/DISORDER and SERIOUS/HUMOROUS."

"Magicians, and their progeny the scientists, have always taken themselves and their subject in an orderly and sober manner, thereby disregarding an essential metaphysical balance. When magicians learn to approach philosophy as a malleable art instead of an immutable Truth, and learn to appreciate the absurdity of man's endeavours, then they will be able to pursue their art with a lighter heart, and perhaps gain a clearer understanding of it, and therefore gain more effective magic. CHAOS IS ENERGY."

"This is an essential challenge to the basic concepts of all western occult thought, and POEE is humbly pleased to offer the first major breakthrough in occultism since Solomon."

While the last paragraph is fudging it the least little bit (see the works of Aleister Crowley), the book is entertaining/educational reading, and well worth the price.

Nema.

WHEEL OF THE YEAR - the music of Gwydion. Nemeton, P.O. Box 212, Redwood Valley, Cal., 95407 - \$6.00 plus postage.

Gwydion, the name taken by the author of this collection of songs, is a bardic diety of the Welsh, "the finest teller of tales in the world". While these tunes may not be the finest in the world they certainly are a credit to the name of their maker.

This songbook is a collection of twenty-eight songs with simple arrangements and chords for guitar. Twelve of these have appeared previously on the album **Songs for the Old Religion** (1975 Nemeton Records). All the songs are concerned with the Old Religion and particularly with the Welsh celtic branch thereof.

The book is divided into four sections. The Wheel Turns, the first section is devoted to songs for the eight Sabbats or high holidays of the witches. It is in this section that Gwydion's wide and deep understanding of the Year's Mystery are most apparent. From a sweet visitation by the Goat-foot God of spring in the song Spring Strathspey to the bleak vision of the winter Goddess in The Wintry Queen the words and melodies should strike a chord in all who find their sacrament in the Path of the Sun. The second section deals with the Goddess Herself in her many forms, fury and lover, mother and grandmother. The third section concerns the vision of a world free and safe for magic while the last five songs are echoes of ancient times in Britain.

Throughout this collection the dedication of a man to his gods is gratifyingly clear, and the tunes and lyrics will please those into British folk music as well as Pagans in general. A knowledge of Welsh mythology is helpful for some songs but not essential. All in all, as good a collection of Pagan tunes as any available today. The book itself is well produced with fine illustrations for almost every song.

Jeffrey Wyndham

MAGICAL IMAGES - (together with a booklet on their purpose and use), William G. Gray and Bruce G. Griffin, (booklet by William G. Gray), \$10.00 plus \$2.00 handling or \$5.00 air mail.

THE OFFICE OF THE HOLY TREE OF LIFE - William G. Gray, \$5.00 plus \$1.00 handling or \$2.50 air mail. Both of the above are available from: Sound of Light, P.O. Box 38234, Dallas, Texas, 75238.

I was first introduced to the Tree of Life as a layout for tarot. I got a reading from a woman that stood some hairs on end. The Tree of Life, she explained, is an extended version of the Eastern concept of the chakras, or psychic power centers. So, when I got this "**Magical Images**", I thought that it would discuss the Tree of Life with further insight. It didn't. What I did get was ten stationery-size greeting cards, a booklet explaining their use, another booklet of prayers and incantations, and a mailer allowing the reader to send for more of same.

We can deal with the drawings and booklet, "**Purpose and Use of Magical Symbols**", in the same breath. Strictly Sunday School. Glowing simplicity. Not a concept in it you couldn't discuss with a 5 yr. old via Sesame Street...not that Sesame Street is bad. In fact, anyone who owns a tattered copy of Bernie Sings the Blues is gonna love this packet.

Look, if you want my opinion, it's recycled Pyscho-Pictography, a left-over from the self help book craze. The Tree of Life, as described by its author, does not include "hatred" (oh, dear) or "bad behavior" (even worse). It's one of those

positive, No Bad Vibes raps. Is life like that, one tends to ask through the rosy haze. Or do we find out after Sunday School's over that the Bible is just chock full of prostitutes, thieves, etc., and that we were fed a one-sided simplification of an immensely complex system of thought?

I don't believe that the Tree of Life is intended to be dealt with in this manner. First of all, there are some obviously deceptive statements in Gray's expoundings. For one, the primal concept of consciousness is described as "The most Senior State of Spiritual Selfhood." Any dilletante into spiritual consciousness knows that in the spiritual "Senior State", there is no self. No IDs here in nirvana. It's a picky point, but words are symbols, too, and an image of the ole self prancing into the senior spiritual realm is pretty laughable. Not that humor is bad, given clues that it is meant to be funny.

The booklet has some redeeming moments (as we all do). There's a delightful little passage describing how de-evolution of consciousness is like a baby who first becomes aware of the world. Only the poet, Barry Casselman, said the same thing in his statement, "Growing up is sleeping backwards". And Casselman took a lot less space to say what Wm. S. Gray did. Any magician knows that if you're going to cut down a tree to make paper to say something, it better be worth it. If it doesn't better what the tree said while it was standing, then you've got stronger forces than a mere critic like myself to reckon with.

Which brings us abruptly to the second booklet, "**The Office of the Holy Tree of Life**" which is almost worth the time spent in wading through all else in this packet. If it were accompanied by drawings equal to its poetic merit, there would be power in owning the kit worthy of tree-felling. My best moment of spiritual understanding came while contemplating a semi-smooth blank wall, so I should not complain too vehemently about being told to contemplate the mundane for meditational purposes. For those who like visual stimuli, and are considering these drawings, the Dick and Jane readers would serve equally well, and there are drawings that command contemplation without text which tells us to do so. I recommend the latter.

Delphine

O.T.O. NEWSLETTER - vol. II, numbers 7 & 8. Ordo Templi Orientis, P.O. Box 2303, Berkeley, Cal., 94702. Subscriptions: \$3 annually USA, \$5 foreign.

This meaty edition (111 pp.) of the O.T.O. Newsletter covers a wide range of topics and interests in its articles and poetry. The most ambitious of the articles would have to be "The Greek Qabalah", edited by Bill Heidrick. It is a welcome contribution to the study of Qabalah; hopefully more work will be done with it.

The Mystic will find "de Libro Mendaciorum" by John L. Steadman of interest; the Astrologer is referred to "The Outer Planets in Astrology" by Frater Baal-kriah, O°. The Synthesist should note C. Furnace's "The Process of Magick", as it presents a cogent comparison of two Magickal systems to the end of determining common factors of process. The section on Crowley's death is moving and immediate, a source of potentially fruitful meditations.

The tone taken by the O.T.O. Newsletter toward other Thelemic orders and organizations is quite refreshing in that it avoids the petulant bickering that seems to characterize a number of other publications. The issue features

"Unity", a color graphic by Lori, on its cover and a truly remarkable photograph of Crowley on its final page. The O.T.O. Newsletter consistently contains material of importance to Thelemites and those who would know more of Aleister Crowley.

Luma

THE 1980 LUNAR CALENDAR - The Luna Press, Box 511, Kenmore Station, Boston, MA, 02215 - \$7.95 plus \$1.25 postage and handling - discount offered on orders of 3 or more calendars (get together with a friend!).

For those in search of a well-chosen potpourri of graphic satisfaction, the **'80 Lunar Calendar** offers enough variety to intrigue even the most artistically discriminating. Of particular interest is an untitled photo by Mark Melnicove, an exquisitely subtle rendition of a classic Egyptian pose with watermelon headdress. The implications of such simplified grace are immediately available to hours of effortless contemplation.

The literary content of this years calendar, too voluminous for description, is also of a sophisticated caliber. It is the harmonious union of literary and visual content that makes this calendar an ode to the sensitivity of the mystically inclined. Magick, whimsy, and scholarliness rarely blend so graciously.

Delphine

THE FOUR FIRE FESTIVALS - Adam McLean. Megalithic Research Publications, 12 Antigua Street, Edinburgh 1, Scotland - £1.20

Homosapiens, out of harmony with other nature on Earth and to the degree that the discord seems likely to make Earth uninhabitable for higher life forms; seems unable to comprehend its situation, to adequately evaluate it; unable to devise sufficiently effective remedies for it. Adam McLean, in his book the **Four Fire Festivals**; speaking particularly of the peoples within the British tradition, states that a cause for this discord would be a lack of balance between male and female elements in the nature of man. He points out, man has come to be more attentive to the respect due his Sky father than to that due his Earth mother; the result being the elevation of, and the reliance on, male attributes, such as reason and science; the mistrust of the female: intuition and the arts. A fear, and a lack of understanding, of darkness and the unknown has developed. The overmuch laud given light and the known has been detrimental, detrimental in that it has diverted attention away from Earth and Earth's needs. There was a time when Earth, with her attending night fires, with her fermenting dark, was understood. The peoples who had developed these understandings had developed them coincidental with an agrarian way of living. To establish a harmony between themselves and their Earth mother, they held fire festivals, rites celebrated at the crucial point in each season as the season relates to Earth, the mother of all growing things. They began the cycle with the November first fires of mystery; then, February first, the fires of enlightenment; then, May first, the fires of conception; then, August first, the fires of fruitfulness. In all these festivals, the focus was on a goddess. Female attributes were in the foreground. However; as the agrarian, or farming, peoples became superseded by peoples who lived more by hunting; the Solar gods became supreme over the Earth goddess. The

festivals which were become most important were those held on dates significant to the hunting seasons. Those dates pertinent to hunting were at quite different points on the years circle from those important to agriculture; so, the goddess oriented festivals went into decline.

Without making a determination, in balancing male tendencies against female tendencies, on where the pivotal point should locate; it would seem, as McLean claims, the decline of the goddess oriented festivals has caused an unbalance. The masculine thrust becomes manifest in realms where once little intrusion would have been evident. The farmer, once the closest to Mother Earth, sees her now through a haze of smoke from a tractor and in his relationship to his mother, he is guided by his science text. Where I differ from McLean, I see a different cause for the most significant decline of the fire festivals. I don't point an accusing finger at all the Solar gods which ruled supreme. For centuries gods and goddesses ruled side by side and, if they should have originated from different places, there was no problem. Many times, alien deities were treated to a greater honor than were native deities. One reason for this harmony, nearly all the deities of European tradition, including the Solar gods, fit into a pattern of harmonious relationship with Mother Earth. Even supreme Solar gods have had special interests in areas thought to be more the realm of the goddess. Some of the supreme Solar gods had, at one time, been gods of agriculture and kept some in that area, so that even the solar hunter orientated festivals contained some agricultural rituals. And, being held at different dates from the goddess orientated festivals, neither were eclipsed. It wasn't until the advent of the god from the East, the jealous god, that the fire festivals went into a significant decline. The god from the East, a Sky god to end Sky gods, a Sky god with a vengeance, had small interest in hunting or farming. Being from the East, he had little familiarity with the conditions of nature in Europe. His area of special knowledge was in deserts, in wastelands and in death. This god was, and is, the opposition to the fire festivals and to any festivals other than those dedicated to him.

I agree with McLean, the fire festivals need to be reestablished. McLean believes that with a logical look at the fire festival rituals, the dross could be blown away and the rituals recreated. I would caution against blowing away much that might be called dross. Traditions, even some we don't understand and call dross, have a hidden rightness which time has proved. In some traditions, even the logic is missing. In an old tale; Culeech was given, by a giant, nineteen tasks to perform. Culeech performed fifteen of them; then two tasks which he was not asked to do. That seemed satisfactory to the giant and to the generations of bards who have retold the tale. But as McLean directs, do let us celebrate our Fire Festivals before every uneconomical herb is plowed under, as farmers attempt to shackle every inch of their land; or, each ungoverned plant is removed with weedkiller; before every fruit tree be one which will bear a large crop of nothing but big, round fruit, all uniform in color and flavor. The time may be right for the Earth Mother to reassert herself. The need for the warrior hunter dominated society may be past. Let us put a copy of McLean's **Four Fire Festivals** in every classroom over the English, Cambrian and Gaelic Earth so that our young people become familiar with our four holy festivals: Samhain, Imbolc, Beltane and Lughnassad. Let us get our act together. It may not be too late.

Owen Knight

PENTALPHA JOURNAL—c/o Randall Miller Registry, 920 Colorado Ave., Palo Alto, CA, 94303, \$8.00 yearly, \$15.00 foreign.

THE DRUID CHRONICLER AND PENTALPHA JOURNAL & DRUID CHRONICLER, being a photocopy reprint of Vols. I & II of the **Pentalpha Journal**, presents an interesting sampling of work and workings of the Schismatic Druids of North America (S.D.N.A.). A newsletter-type magazine usually has more to offer the initiates of the tradition for which it is being written than strangers. Perhaps these cultured Pagans will consider enlightening this WITCH MAGICKIAN.

Featuring articles and photographs of rituals, each issue is coherent in itself; taken as a complete set, the profusion of details and texture present a sometimes vague image of what the Druid way actually is. The reviews, poetry, editorials and commentary are enlightening; the column "The Mishmash of Hasidic Druidism" is excellent for points made. Archdruid Isaac Bonewits (the most famous of Magick majors) has produced an entertaining and informative publication.

345 O
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93 PUBLISHING, P.O. Box 31, South Stukely, Quebec, Joe 2Joe, Canada, Telephone (514) 297-2526.

It is the usual policy of the Journal to review publications rather than publishers but, in the case of 93 PUBLISHING, we have made an exception. Never before in our experience have we seen a thelemic publisher consistently issue material of the 93 current in such exquisite format. Every book that we have seen published or distributed by these people is constructed in such a manner as to be a fitting tribute to the material contained therein. The titles handled by this concern run from rare manuscripts in limited edition to classic works of the field. Readers with interest in the works of Aleister Crowley, Austin Osman Spare, and the thelemic current in general owe it to themselves to query 93 PUBLISHING.

A partial list of available titles includes: THE BOOK OF THE LAW: as transmitted to Aleister Crowley. MAGICAL AND PHILOSOPHICAL COMMENTARIES ON THE BOOK OF THE LAW: Aleister Crowley, edited and annotated by John Symonds and Kenneth Grant. THE MAGICAL RECORD OF THE BEAST 666 (The Diaries of Aleister Crowley 1914-1920): edited with copious annotations by John Symonds and Kenneth Grant. A CROWLEY CROSS-INDEX: a comprehensive survey by Will Parfitt and A. Drylie. LEAH SUBLIME: Aleister Crowley. THE BOOK OF PERFECTION: containing THE BOOK OF THE LAW and material delivered to the scribe 777. XXXI HYMNS TO THE STAR GODDESS Who is Not by XIII: which is ACHAD. LE CERCLE DE L'ETOILE. THE BOOK OF PLEASURE (SELF-LOVE): Austin Osman Spare. A BOOK OF SATYRS: Austin Osman Spare.

S.M.Ch.H. 353



PUBLICATIONS RECEIVED

THE RUNESTONE: A Journal of the ancient Norse religion. The official publication of the Asatru Free Assembly. Published quarterly. Subscriptions are \$5.00 per year in USA and Canada, \$6.00 per year overseas (airmail). Please make checks payable to: ASATRU FREE ASSEMBLY, 1766 East Avenue, Turlock, Cal., 95380, USA.

CIRCLE NETWORK NEWS: Information on current events, publications, lectures, etc., within Circle and the general metaphysical community. A publication of CIRCLE, Box 9013, Madison, Wisconsin, 53715, USA.

THE CRYSTAL WELL: Magazine format covering Paganism, Wicca, and the neo-Romantic movement. Published quarterly. Subscription rate of \$8.00 per year. THE CRYSTAL WELL, PO Box 3145, Seal Beach, Cal., 90740, USA.

GNOSTIC REVIEW: The religio-magic and astrological exposition of books, ideas, and art. Forthcoming issues available twice yearly. \$2.95 plus 50¢ postage and handling. GIORDANISTI PRESS, 3230 North Clark Street, Chicago, Illinois, 60613, USA.

TAO TEH KING: by Aleister Crowley, edited and introduced by Stephen Skinner. The text has been kept as closely as possible to the original typescript copies; variant readings are given in several cases. The italicized material is Crowley's commentary, while all footnotes are provided by S. Skinner. SAMUEL WEISER, INC., 625 Broadway, New York, NY, 10012, USA or ASKIN PUBLISHERS, 16 Ennismore Ave., London W4 1SF, England.

THE ARCHIDOXES OF MAGIC: by Paracelsus, introduction by Stephen Skinner. Being a printing of the translation made by Robert Turner in 1655. Faithfully presented in the form and language of that period. Contains: Of the Supreme Mysteries of Nature, Of the Spirits of the Planets, Of the Secrets of Alchymy, Of Occult Philosophy, The Mysteries of the 12 Signs of the Zodiack, The Magical Cure of Diseases, Of Celestial Medicines. SAMUEL WEISER INC., or ASKIN PUBLISHERS, as above.

THE 'Q' DIRECTORY: A 104 page United Kingdom occult directory. Contains information on each listing and an index to expedite reference. This is the standard reference for the Growth Movement Aquarian Philosophy and Occultism. AQUARIANA, BCM-OPAL, London WC1V 6XX, England.

SUNSPOTS: A magazine published by the Gnostic Catholic Church of Canada. Issued to provide the reader with news about the Church and Order, information about other Gnostic, or Thelemic or Magickal Orders and Societies, Gnostic History, rituals, poetry, news comments and whatever happens to seem relevant at the time the particular issue is being prepared. \$15 per 12 issues (any who simply state they would like the publication but cannot afford it will receive it free). SUNSPOTS, THE GNOSTIC CATHOLIC CHURCH OF CANADA, Box 4625, South Edmonton P.O., Edmonton, Alberta, T6E 5G5, Canada.



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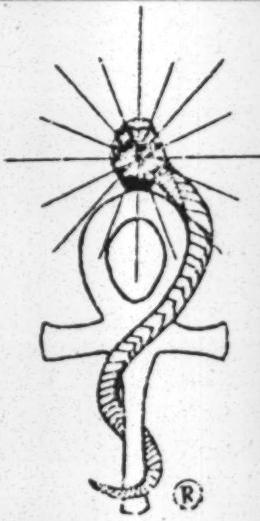
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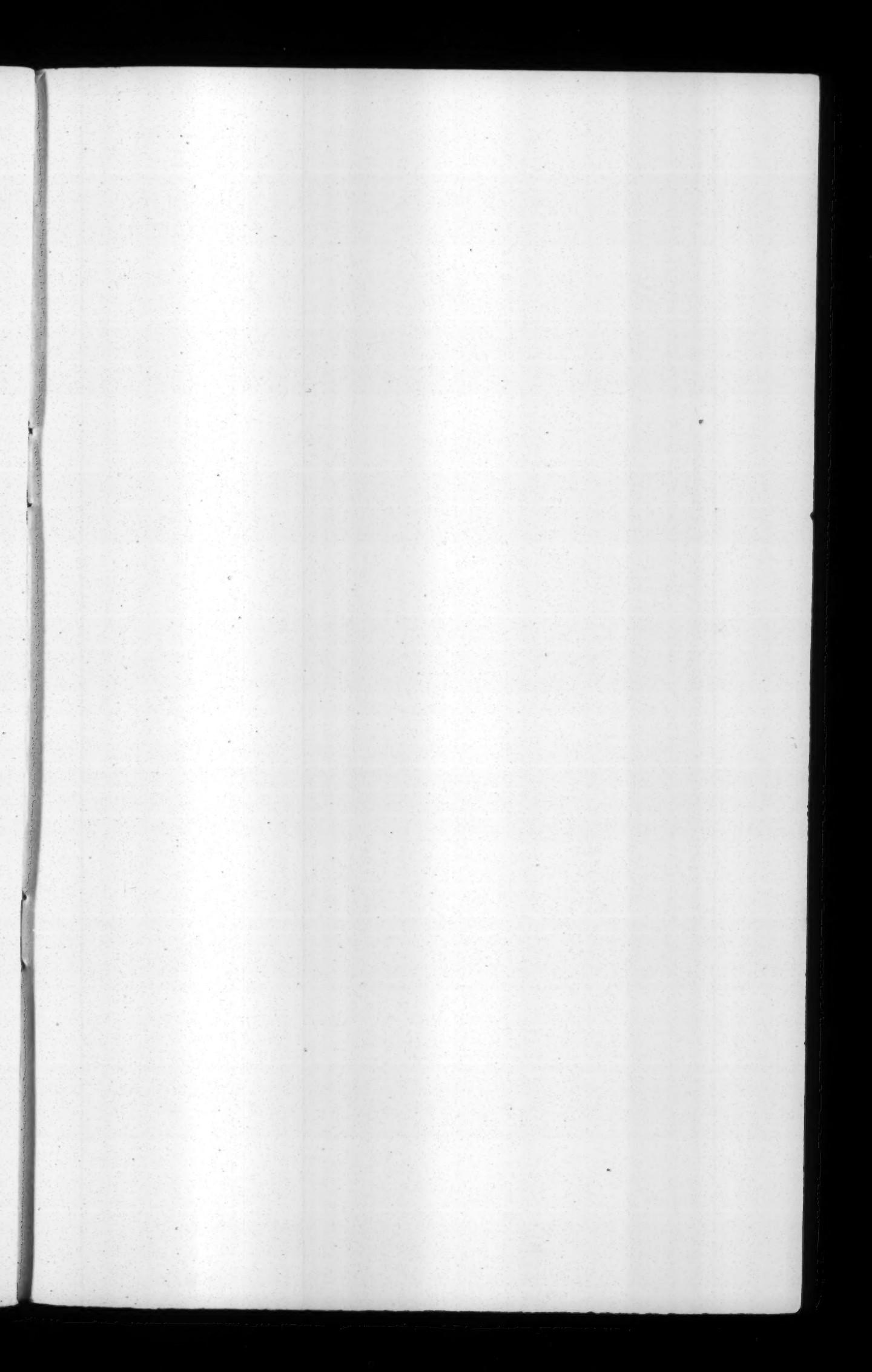
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